

THE
Pilgrim's Progress
FROM
THIS WORLD
TO
That which is to come :
Delivered under the Similltude of a
DREAM,

Wherein is Discovered,
The Manner of his setting out,
His Dangerous JOURNEY,
AND
Safe Arrival at the Desired Country.

By **JOHN BUNYAN,**

The Ninth Edition with Additions.

I have used Similitudes, Hosea 12. 10.

Licensed and Entred according to Order.

L O N D O N,

Printed for Nathaniel Bonder at the *Peacock* in the
Poultry, near the Church, 1683.

THE
Pilgrim's Progress

FROM

THIS WORLD

To
That which is to come

As described under the Similitude of a

Advertisement.

THere is newly published, an Exposition
of the Sixth, Seventh, Eighth, Ninth and
Tenth Chapters of the *Hebrews*, being the
Third Volume of that Exposition: By *John*
Owen, D.D. Sold by *Nathaniel Ponder* at
the Peacock in the Poultry near the Church.

L O N D O N

Printed for Nathaniel Ponder at the Peacock in the Poultry near the Church. 1683.

The Authors Apology for his BOOK.

When at the first I took my Pen in hand,
Thus for to write ; I did not understand
That I at all should make a little Book
In such a Mode : Nay, I had undertook
To make another ; which when almost done,
Before I was aware I this begun.

And thus it was : I writing of the way
And race of Saints in this our Gospel-day,
Fell suddenly into an Allegory
About their Journey, and the way to Glory,
In more than Twenty things, which I set down :
This done, I Twenty more had in my Crown ;
And they again began to multiply,
Like sparks that from the coals of fire do fly :
Nay then, thought I, if that you breed so fast,
I'll put you by your selves, lest you at last
Should prove ad infinitum, and eat out
The Book that I already am about.

Well, so I did ; but yet I did not think
To shew to all the World my Pen and Ink
In such a mode ; I only thought to make
I knew not what : Nor did I undertake
Thereby to please my Neighbour ; no not I,
I did it mine own self to Gratifie.

Neither did I but vacant seasons spend
In this my Scribble ; Nor did I intend
But to divert my self in doing this,
From worse thoughts, which make me do amiss.

The Authors Apology for his Book.

Thus I set Pen to Paper with delight,
And quickly had my thoughts in black and white.
For having now my Method by the end,
Still as I pull'd, it came; and so I pen'd
It down; untill it came at last to be
For length & breadth the bigness which you see.

Well, when I had thus put my ends together,
I shew'd them others, that I might see whether
They would condemn them, or them justifie:
And some said, let them live, some let them die:
Some said, John, Print it; others said, not so.
Some said it might do good; others said, no.

Now was I in a straight; and did not see
Which was the best thing to be done by me:

At last I thought, since you are thus divided,
I Print it will, and so the case decided.

For, Thought I, some I see would have it done,
Though others in that Channel do not run.
To prove then who advis'd for the best,
Thus I thought fit to put it to the Test.

I, further thought, if now I did deny
Those that would have it thus to gratifie;
I did not know, but hinder them I might
Of that which would to them be great delight.

For those which were not for its coming forth,
I said to them, Offend you I am loth:

Yet since your Brethren pleased with it be;

Forbear to judge till you do further see,

That thou wilt not read let it alone,

Some love the Meat, some love to pick the Bone,

Tsa

The Authors Apology for his Book.

Tea that I might them better palliate,
I did too with them thus Expostulate.

May I not write in such a style as this?
In such a Method too, and yet not miss
My end, thy good? why may not it be done? (none
Dark clouds bring waters, when the bright bring
Tea dark or bright, if they their Silver drops
Cause to descend, the earth, by yielding Crops
Gives praise to both, and carpeth not at either,
But treasures up the Fruit they yield together;
Tea, so commixes both, that in her Fruit
None can distinguish this from that; they suit
Her well, when hungry: But if she be full,
She spues out both, and makes her blessings null.

You see the ways the Fisher-man doth take
To catch the Fish; what Engins doth he make?
Behold? how he engageth all his wits;
Also his Snares, lines, angles, hooks, and nets:
Yet Fish there be, that neither Hook, nor Line,
Nor Snare, nor Net, nor Engine can make thine;
They must be grop'd for, and be tickled too,
Or they will not be catcht what e're you do.
How does the Fowler seek to catch his game
By divers means, all which one cannot name?
His gun, his nets, his lime-twigs, light and bell:
He creeps, he goes, he stands; yea who can tell
Of all his postures, yet there's none of these
Will make him Master of what Fowls he please,
Tea, he must Pipe and Whistle to catch this,
Yet if he does so, that Bird he will miss.

The Authors Apology for his Book.

If that a Pearl may in a Toads-head dwell,
And may be found too in an Oyster-shell;
If things that promise nothing, do contain
What better is then Gold; who will disdain,
That have an inkling of it, there to look
That they may find it? Now my little Book
(Tho void of all these paintings that may make
It with this or the other man to take)

Is not without those things that do excel
What do in brave but empty Notions dwell
Well, yet I am not fully satisf'd (try'd.
That this your book, will stand, when soundly

Why what's the matter? It is dark; what tho?
But it is feigned: What of that? I tro,
Some men by feigned words, as dark as mine,
Make truth to spangle, and its Rays to shine.
But they want solidness: speak man thy mind:
They drown'd the weak, Metaphors make us

Solidity indeed becomes the Pen (blind
Of him that writeth things Divine to Men:
But must I needs want solidness, because
By Metaphors I speak? were not Gods Laws,
His Gospel-laws, in olden time held forth
By Types, Shadows and Metaphors? Yet loth
Will any sober Man be to find fault
With them, lest he be found for to assault
The highest Wisdom: No, he rather stoops,
And seeks to find out what by Pins and Loops,
By Calves, and Sheep, by Heifers, and by Rams,
By Birds, and Herbs, and by the blood of Lambs,

God

The Authors Apology for his Book

all, God speaketh to him; and happy is he
That finds the Light & Grace that in them be.

Be not too forward therefore to conclude,
That I want solidness; that I am rude:
All things solid in them, not solid be;
All things in Parables despise not me,
Lest things most hurtful lightly we receive;
And things that good are, of our Souls bereave.
My dark and cloudy words, they do but hold
The truth, as Cabinets inclose the Gold.

The Prophets used much by Metaphors
To set forth Truth; Yea, who so considers
Christ, his Apostles too, shall plainly see,
That Truths, to this day in such Mantles be.

Am I afraid to say that holy Writ, (wis,
Which for its Style and Praise puts down all
Is every where so full of all these things,
(Dark Figures Allegories) yet there springs
From that same Book, that lustre, and those rays
Of light, that turns our darkest nights to days.

Come let my Carper, to his Life now look,
And find there darker Lines than in my Book
He findeth any; Yea, and let him know, (too,
That in his best things there are worse lines.

May we but stand before Impartial Men,
To his poor One, I dare adventure Ten,
That they will take my meaning in these lines,
Far better than his lies in Silver Shrines.
Come, Truth, altho in Swadling-clouts, I find,
Informs the Judg'ment, rectifies the Mind.

Pleases

The Authors Apology for his Book.

Pleases the Understanding, makes the Will
Submit; The Memory too it doth fill
With what doth our Imaginations please;
Likewise it tends our troubles to appease.

Sound words I know Timothy is to use,
And old Wives Fables he is to refuse;
But yet grave Paul him no where did forbid
The use of Parables: in which lay hid (were
That gold, those pearls, and precious stones that
Worth digging for, and that with greatest care.

Let me add one word more, O Man of God:
Art thou offended? Dost thou wish I had
Put forth my matter in another dress,
Or that I had in things been more express?
To those that are my betters, (as is fit)
Three things let me propound, then I submit.

1. I find not that I am deny'd the use
Of this my Method, so I no abuse
Put on the Words, Things Readers, or be rude
In handling Figure or Similitude,
In application; but all that I may
Seek the advance of truth this or that way:
Denied, did I say? Nay, I have leave,
(Examples too, and that from them that have
God better pleased by their Words or Ways,
Than any Man that breatheth now adays)
Thus to express my mind, thus to declare
Things unto thee that Excellentest are.

2. I find that Men (as high as Trees) will write
Dialogue-wise; yet no Man doth them slight

For

The Authors Apology for his Book.

For writing so, Indeed if they abuse
Truth, cursed be they, and the craft they use
To that intent; but yet let Truth be free
To make her Salleys upon thee, and Me,
Which way it pleases God: For who knows how,
Better than he that taught us First to Plow,
To Guide our Mind and Pens, for his Design?
And he makes baser things usher in Divine.

3. I find that Holy Writ in many places,
Hath semblance with this method, where the
Do call for one thing to set forth another; (cases
Use it I may then, and yet nothing smother
Truths Golden Beams: Nay, by this method may
Make it cast forth its Rays as light as day.

And now before I do put up my Pen,
I'll shew the profit of my Book, and then
Commit both thee and It into that hand (stand
That pulls the strong down, and makes weak ones

This Book it chalkech out before thine eyes
The Man that seeks the Everlasting Prize:
It shews you whence he comes, whither he goes;
What he leaves undone; also what he does:
It also shews you how he runs and runs,
Till he unto the Gate of Glory comes.

It shews too, who sets out for Life amain,
As if the lasting Crown they would attain:
Here also you may see the reason why
They lose their Labour, and like fools do die.

This Book will make a Traveller of thee;
If by its Counsel thou wilt ruled be;

The Authors Apology for his Book.

It will direct thee to the Holy-Land,
If thou wilt its directions understand:
Yea it will make the slothful active be;
The blind also delightful things to see.

Art thou for something rare and profitable?
Wouldst thou see a Truth within a Fable?

Art thou forgetful, Wouldst thou remember
From New-years-day to the last of December?
Then read my Fancies, they will stick like Burs,
And may be to the helpless Comforters.

This Book is Writ in such a Dialect,
As may the minds of listless Men affect:
It seems a Novelty, and yet contains
Nothing but sound and honest Gospel-strains.
Wouldst thou divert thy self from Melancholly?
Wouldst thou be pleasant, yet be far from folly?
Wouldst thou read Riddles and their Explana-
Or else be Drowned in thy Contemplation? (trion,
Dost thou love picking-meat? or wouldst thou see
A Man iⁿ the Clouds, and hear him speak to thee?
Wouldst thou be in a Dream, and yet not sleep?
Or wouldst thou in a Moment laugh and weep?
Wouldst thou lose thy self, and catch no harm?
And find thy self again without a Charm? (what
Wouldst read thy self, and read thou knowest not
And yet know whether thou Art blest or not,
By reading the same Lines? O then come hither,
And lay my Book, thy Head, and Heart together.

JOHN BUNYAN.
THE



THE

Pilgrim's Progress:

In the Similitude of a

DREAM.

AS I walk'd through the Wilderness of this World I lighted on a certain place where was a Den: And I laid me down in that place to sleep: And as I slept I dreamed a Dream. I dreamed and behold I saw a Man clothed with Rags, standing in a certain place, with his face from his own house, a Book in his hand, and a great Burden upon his Back. I looked, and saw him open the Book, and read therein, and as he read, he wept and trembled, and not being able longer to contain, he brake out with a lamentable cry; saying, *What shall I do?*

The Goal.

2 Isa. 64. 6.

Luke 14. 33.

Psal. 38. 4.

Hab. 2. 2.

Acts 16. 31.

His Out-cry.

3 Acts 2. 27.

In this plight therefore he went home, and refrained himself as long as he could, that his Wife and Children should not perceive his distress, but he could not be silent long, because that

B

his

The Pilgrims Progress.

his trouble encreased : wherefore at length he brake his mind to his Wife and Children ; and thus he began to talk to them. *O my dear Wife, saith he, and you the Children of my bowels, I your dear friend am in my self undone, by reason of a burden that lieth hard on me : moreover I am for certain informed, that this our City will be burned with fire from Heaven, in which fearful overthrow, both my self, with thee my Wife, and you my sweet Babes, shall miserably come to ruin ; except (the which † yet I see not) some way of escape can be found, whereby we may be delivered.* At this, His Relations were fore amazed ; not for that they believed, that what he said to them was true, but because they thought, that some frenzy distemper had got into his head : therefore it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed ; but the night was as troublesome to him as the day : wherefore instead of sleeping, he spent it in sighs and tears. So when the Morning was come, they would know how he did ; he told them worse and worse. He also set to talking to them again, but they began to be hardned. * They also thought to drive away his distemper by harsh and surly carriages to him : Sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him : where-

† He knows
no way of es-
cape as yet.

* Carnal Phy-
sick for a
sick Soul.

where-

wherefore he began to retire himself to his Chamber to pray for, and pity them; and also to condole his own misery; he would also walk solitary in the Fields, sometimes reading, and sometimes praying; and thus for some days he spent his time.

Now, I saw, upon a time, when he was walking in the Fields, that he was (as he was wont) reading in his Book, and greatly distressed in his mind; and as he read he burst out, as he had done before, crying, *What shall I do to be saved?*

Acts 16.30.

31.

I saw also that he looked *this* way, and *that* way, as if he would run; yet he stood still, because (as I perceived) he could not tell which way to go. I looked then, and saw a man named *Evangelist*, coming to him, and asked, *Wherefore dost thou cry?* He answered, Sir, I perceive by the Book in my hand, that I am condemned to dye, and * after that to come to judgment! and I find that I am not * willing to do the first, nor * able to do the second.

Heb. 9.27.

Job. 26.

21,22.

Ezek. 22.

Then saith *Evangelist*, Why not willing to do dye? since this life is attended with so many Evils? The Man answered, because I fear that this burden that is upon my back, will sink me lower than the Grave; and I shall fall into * *Tophet*. And, Sir, if I be not fit to go to Prison, I am not fit to go to Judgment, and from thence to Execution; and the thoughts of these things make me cry.

Isa. 30.33.

B 2

Then

1 Conviction
of the neces-
sity of flying.

2 Mat. 3. 7.

Then said *Evangelist*, if this be thy condition, why standest thou still? He answered, because I know not whither to go. Then he gave him a 2 *Parch-ment-Roll*, and there was written within.

2 Fly from the wrath to come.

3 Mat. 7.

Plal. 119.

105.

2 Pet. 1. 29.

4 Christ and
the way to
him, cannot
be found
without the
Word.

5 Luk. 14.

16.

The Man therefore read it, and looking upon *Evangelist* very carefully; said, Whither must I fly? Then said *Evangelist*, pointing with his finger, over a very wide field, Do you see yonder *Wicket-gate*? The Man said, No 3, Then said the other, Do you see yonder 4 shining light? He said I think I do. Then said *Evangelist*, Keep that light in your eye, and go up directly thereto, 5 so shalt thou see the Gate; at which when thou knockest it shall be told thee what thou shalt do.

6 Gen. 19.

17.

7 They that
fly from the
wrath of

come, are a
gazing flock
to the World.

8 Jer. 20. 1. 04

So I saw in my Dream, that the Man began to run; now he had not run far from his own door, but his Wife and Children perceiving it, began to cry after him to return; 6 but the Man put his fingers in his ears, and ran on, crying, Life, Life, Eternal Life: so he looked not behind him, 7 but fled towards the middle of the Plain.

The Neighbours also came out to see him run, and as he ran, some mocked, others threatened, and some cried after him to return: And among those that did so, there were two that were resolved to fetch him back by force

force. 1 The name of the one was *Ob-* 1 *Obstinate*
stinate, and the name of the other *Pli-* *and Pliable*
able. Now by this time the man was *follow him*
 was got a good distance from them; but
 however they were resolved to pursue
 him; which they did, and in a little
 time they overtook him. Then said
 the Man, Neighbours, *Wherefore are*
you come? They said, to perswade you
 to go back with us; but he said, that
 can by no means be? You dwell, (said
 he) in the City of *Destruction* (the
 place also where I was born) I see it
 to be so; and dying there, sooner or
 later, you will sink lower then the
 Grave, into a place that burns with Fire
 and Brimstone; be content good Neigh-
 bours, and go along with me.

2 *What, said Obstinate, and leave our* 2 *Obstinate.*
Friends, and our Comforts behind us?

3 *Yes, said Christian (for that was* 3 *Christian.*
his name) because, that *all, which you*
shall forsake, is not 4 worthy to be com- 4 2 Cor. 4,
 pared with a little of that that I am seek- 18.
 ing to enjoy, and if you will go along
 with me, and *hold it*, you shall fare as
 I my self; for there where I go, is
 enough, and to spare; Come away,
 and prove my Words. 5 Lbk. 15,
 17.

Obst. *What are the things you seek, since*
you leave all the world to find them?

Chr. I seek an 6 *Inheritance incor-* 6 *Pet. 1 4.*
ruptible, undefiled, and that fadeth not 7 *Heb. 11,*
away; and it is laid up in Heaven, 7 and 16.
 safe there, to be bestowed at the time
 appointed on them that diligently seek
 it.

The Pilgrims Progress.

It. Read it so. If you will in my Book.

Obst. *Tush*, said Obstinate, away with your Book; will you go back with us, or no?

* Luk. 9.
62.

Chr. No, not I, saith the other; because I have laid my hand to the * Plow?

Obst. Come then, Neighbour Pliable, let us turn again, and go home without him; there is a Company of these Craz'd-headed Coxcombs, that when they take a fancy by the end, are wiser in their own eyes than seven men that can render a reason.

Pli. Then said Pliable, don't revile; if what the good Christian says, is true, the things he looks after are better than ours; my heart inclines to go with my Neighbour.

Obst. What! more fools still? Be ruled by me, go back; who knows whither such a brain-sick fellow will lead you? Go back, Go back and be wise.

* Christian
and Obstinate
pull for
Pliable's
Soul.

Chr. Nay, but do * thou come with thy Neighbour, Pliable, there are such things to be had which I spoke of, and many more Glories besides; if you believe not me, read here in this Book; and for the truth of what is exprest therein, behold all is confirmed by the * blood of him that made it.

* Heb. 9.
17, 18, 19,
20, 21.
* Pliable
contented to
go with
Christian.

Pli. * Well Neighbour Obstinate, (saith Pliable) I begin to come to a point, I intend to go along with this good man, and to cast in my mylor with him: but my good Companion, do you know the way to this desired place?

Chr.

Chr. I am directed by a man whose name is *Evangelist*, to speed me to a little gate that is before us, where we shall receive instructions about the way.

Pil. Come then good Neighbour, let us be going, then they went both together.

Obst. And I will go back to my place, said *Obstinate*: * I will be no Companion of such mis-led fantastical Fellows.

* *Obstinate goes railing back.*

Now I saw in my Dream, that when *Obstinate* was gone back, *Christian* and *Pliable* went * talking over the Plain; and thus they began their discourse.

* *Talk between Christian and Pliable.*

Chr. Come Neighbour *Pliable*, how do you do? I am glad you are persuaded to go along with me; had even *Obstinate* himself, but felt what I have felt of the powers, and terrors of what is yet unseen, he would not thus lightly have given us the back.

Pil. Come Neighbour *Christian*; since there is none but us two here, tell me know further, what the things are: and how to be enjoyed, whither we are going.

Chr. I can better conceive of them with my mind, than speak of them with my Tongue: But yet since you are desirous to know, I will read of them in my Book.

Pil. And do you think that the words of your Book are certainly true?

Chr. Yes verily, for it was made by him that * cannot lie.

* *Tit. 1. 2.*

Pli. Well said, what things are they?

1 Isa. 4. 5.

17.

John 10.

27, 28, 29.

Chr. There is an endless Kingdom to be inhabited, and everlasting life to be given us; that we may inhabit that Kingdom for ever.

Pli. Well said and what else?

2 2 Tim. 4.

8.

Rev. 23. 4.

Manh. 13.

Chr. There are Crowns of Glory to be given us; 2 and Garments that will make us shine like the Sun in the Firmament of Heaven.

Pli. This is very pleasant, and what else?

3 Isa. 15. 8.

Rev. 7. 16.

17. Ch. 21. 4.

Chr. There shall be no more crying, nor sorrow; for he that is owner of the place, will wipe all tears from our eyes.

Pli. And what Company shall we have there?

4 Isa. 6. 2.

1 Thes. 4.

16, 17.

Rev. 5. 57.

Ch. There we shall be with Seraphims, 4 and Cherubins, Creatures that will dazle your eyes to look on them. There also you shall meet with thousands, and ten thousands that have gone before us to that place; none of them are hurtful, but loving and holy; every one walking in the sight of God; and standing in his presence with acceptance for ever: In a word, there we shall see the 5 Elders, with their Golden Crowns: There we shall see the Holy 6 Virgins with their Golden Harps. There we shall see 7 Men that by the Word were cut in pieces, burnt in flames, eaten of Beasts, drowned in the Seas, for the love that they bare the Lord of the place; all well,

5 Rev. 45.

6 Ch. 14.

12. 3, 4, 5.

7 John 12.

25.

The Pilgrims Progress.

9

well, and cloathed with 1 immortality, 1 2 Cor. 5.
as with a Garment. 2, 3 5.

Pli. The hearing of this is enough to
ravish ones heart; but are these things to
be enjoyed? how shall we get to be sharers
thereof?

Chr. The Lord, the Governour of
the Country, hath recorded that 2 in 2 Isa. 55. 12.
this Book: the substance of which is, Jon. 7. 37.
if we be truly willing to have it, he will Ch. 6. 37.
bestow it upon us freely. Rev. 21. 6.
Ch. 22. 17.

Pli. Well, my good Companion, glad am
I to hear of these things, come on, let us
mend our pace,

Chr. I cannot go fast as I would,
by reason of this burden that is on my
back.

Now I saw in my Dream, that just
as they had ended this talk, they drew
near to a very Miry 3 Slough that was 3 The Slough
in the midst of the Plain, and they be- of Despond.
ing heedless, did both fall suddenly in-
to the bog. The name of the Slough
was Despond. Here therefore they wal-
lowed for a time, being grievously be-
daubed with the dirt; And Christian,
because of the burden that was on his
back, began to sink in the Mire.

Pli. Then said Pliable, Ah, Neighbour
Christian, where are you now?

Chr. Truly said Christian, I do not
know.

Pli. At that Pliable began to be of-
fended; and angerly, said to his fel-
low, Is this the happiness you have told
me all this while of? If we have such ill
speed!

The Pilgrims Progress.

speed at our first setting out, what may we expect, 'twixt this and our Journeys end?

* It is not enough to be pliable.

* May I get out again with my life, you shall possess the brave Country alone for me. And with that he gave a desperate struggle or two, and got out of the Mire, on that side of the Slough which was next to his own house: So away he went, and Christian saw him no more.

* Christian in trouble seeks still to get farther from his own house.

Wherefore Christian was left to tumble in the Slough of Despond alone; but still he endeavoured to struggle to that side of the Slough, that was still further * from his own House, next to the Wicket-gate; the which he did, but could not get out because of the burden that was upon his back: But I beheld in my Dream, that a Man came to him, whose name was Help, and asked him, What he did there?

Chr. Sir, said Christian, I was bid go this way, by a Man called Evangelist, who directed me also to yonder Gate, that I might escape the wrath to come: And as I was going thither, I fell in here.

* The Promises.

Help. But why did not you look for * the steps?

Chr. Fear followed me so hard, that I fled the next way, and fell in.

* Help lifts him up.

* Psal. 40. 2.

Help. Then said he, * Give me thy hand; so he gave him his hand, and * he drew him out, and set him upon sound ground, and bid him go on his way.

Then I lepped to him that pluckt him

him out, and said, Sir, wherefore, since over this place is the way from the City of Destruction, to yonder Gate, is it, that *this* Plat is not mended, that poor Travellers might go thither with more security? And he said unto me, this *Miry Slough*, is such a place as cannot be mended: It is the descent whither the * scum and filth that attends conviction or sin doth continually run, and therefore it is called the *Slough of Despond*: for still as the sinner is awakened about his lost condition, there ariseth in his Soul many fears and doubts, and discouraging apprehensions, which all of them get together, and settle in this place: and this is the reason of the badness of this ground.

• What makes this Slough of Despond.

It is not the * pleasure of the King that this place should remain so bad, his Labourers also, have by the direction of His Majesties Surveyors, been for above these Sixteen Hundred Years employed about this patch of Ground, if perhaps it might have been mended: Yea, and to my knowledge, said he, Here hath been swallowed up; at least, Twenty Thousand Cart-loads; yea, Millions of wholesome Instructions, that have at all seasons been brought from all places of the Kings Dominions, (and they that can tell, say, they are the best materials to make good Ground of the place,) if so be it might have been mended, but it is the *Slough of Despond* still; and so will be, when they have done what they can.

• Isa. 35. 3. 4.

True.

The Pilgrims Progress

1 The Promises of forgiveness and acceptance to life by Faith in Christ.

True, there are by the direction of the Law-giver, certain good and substantial steps, placed even through the very midst of this *Slough*; but at such time as this place doth much spue out its filth, as it doth against change of Weather, these steps are hardly seen, or if they be, men through the dizziness of their heads, step besides; and then they are bewildered to purpose, notwithstanding the steps be there, but the ground is good when they are once not in at the Gate.

2 1 Sam. 12.
23.

3 Pliable is got home, and his visited by his Neighbours.
4 His Enter-tainment by them at his return.

Now I say in my Dream, that by this time *Pliable* was got home to his House again. So his Neighbours came to visit him; and some of them called him *Wise Man* for coming back; and some called him *Fool* for hazarding himself with *Christian*; others again did mock at his Cowardliness; saying, Surely since you began to venture, I would not have been so base to have given out for a few difficulties. So *Pliable* sat sneaking among them. But at last he got more confidence, and then they all turned their tales, and began to deride poor *Christian* behind his back. And thus much concerning *Pliable*.

5 Worldly Wiseman meets with *Christian*.

Now as *Christian* was walking solitary by himself, he espied one afar off, come crossing over the fields to meet him, and their hap was to meet just as they were crossing the way of each other. The Gentlemans Name that met him was Mr. *Worldly-Wiseman*. he

dwelt in the Town of Carnal Policy, a very great Town, and also hard by from whence *Christian* came. This man then meeting with *Christian*, and having some inkling of him, (for *Christians* setting forth from the City of Destruction, was much noised abroad, not only in the Town where he dwelt, but also it began to be the Town-Talk in some other places.) Master *Worldly-Wiseman* therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with *Christian*.

World. How now, good fellow, whither away after this burdened manner?

Talk between
Mr. Worldly-Wiseman
and Christian.

Chr. A burdened manner indeed, as ever, I think, poor creature had. And whereas you ask me, Whither away. I tell you, Sir, I am going to yonder wicket-gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden.

World. Hast thou a Wife and Children?

Chr. Yes, but I am so laden with this burden, that I cannot take that pleasure in them as formerly, methinks, I am as if I had none.

World. Wilt thou hearken to me, if I give thee Counsel.

1 I Cor. 7.
29.

Chr. If it be good I will; for I stand in need of good Counsel.

World. I would advise thee then that thou with all speed get thy self rid of thy burden; for thou wilt never be settled in thy

2 Worldly
Wiseman's
Counsel to
thy Christian.

The Pilgrims Progress.

thy mind till then : nor canst thou enjoy the benefits of the blessing which God hath bestowed upon thee, till then.

Chr. That is that which I seek for, even to be rid of this heavy burden ; but get it off my self I cannot : nor is there any man in our Country that can take it off my shoulders ; therefore am I going this way, as I told you, that I may be rid of my burden.

Worl. Who bid you go this way to be rid of thy burden ?

Chr. A man that appeared to me to be a very great and honourable person ; his Name as I remember, is Evangelist.

* M. World-
ly-Wiseman
condemned
Evangelists
Counsel.

Worl. * I besprew him for his Counsel, there is not a more dangerous and troublesome way in the world, than is that unto which he hath directed thee, and that thou shalt find, if thou wilt be ruled by his Counsel ; Thou hast met with something (as I perceive) already ; for I see the dirt of the Slough of Despond is upon thee, but that Slough is the beginning of the sorrows that do attend those that go on in that way : hear me, I am older than thou, thou art like to meet with in the way which thou gress, Wearisomness, Painsfulness, Hunger, Perils, Nakedness, Sword, Lions, Dragons, Darkness, and in a word death, and what not ? These things are certainly true, having been confirmed by many Testimonies. And should man so carelessly cast away himself, by giving heed to a Stranger ?

Chr.

Chr. Why, Sir, this burden upon my back is more terrible to me than are all these things which you have mentioned: * nay, methinks I care not what I meet with in the way, if so be I can also meet with deliverance from my burden.

* The frame of the heart of a young Christian.

Worl. How earnest thou by the burden at first?

Chr. By reading this Boek in my hand.

Worl. * I thought so; and it is happened unto thee as unto other weak men, who meddling with things too high for them, do suddenly fall unto thy distractions; which distractions do not only unman men, (as thine I perceive has done thee) but they run them upon desperate ventures, to obtain they know not what.

* Wordly Wiseman does not like that Man should be serious in reading the Bible.

Chr. I know what I would obtain: it is ease for my heavy burden.

Worl. But why wilt thou seek for ease this way, seeing so many dangers attend it, especially, since (hadst thou but patience to hear me) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thy self into: yea, and the remedy is at hand. Besides, I will add, that instead of those dangers, thou shalt meet with much safety, friendship, and content.

Chr. Sir, pray open this secret to me.

* Whether Mr. Worldly prefers Morality before the Strait Gate,

Worl. * Why, in yonder Village, (the Village is named Morality) there dwells a Gentleman, whose name is Legality, a very

very judicious man (and a man of a very good name) that has skill to help men off with such burdens as thine are, from their shoulders, yea, to my knowledge, he hath done a great deal of good this way: ay, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his Son, whose name is: Civility, that can do it (to speak on) as well, as the old Gentleman himself: There, I saw, thou mayest be eased of thy burden, and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayest send for thy Wife and Children to thee to this Village, where there are Houses now stand empty, one of which thou mayest have at reasonable rates: Provision is there also cheap and good, and that which will make thy Life the more happy, is, to be sure there thou shalt live by honest neighbours, in credit and good fashion.

¹ Christian
fear'd by
M^r. World-
ly Wife-
mans word.

¹ Now was Christian somewhat at a stand; but presently he concluded, if this be true which this Gentleman hath said, my wisest course is to take his advice, and with that he thus farther spake.

Chr. Sir, which 'is my way to this honest man's house?

Worl. Do you see yonder a high Hill?

Chr. Yes, very well.

² Mount
Sinai.

Worl.

Worl. By that *Hill* you must go, and the first house you come at, is his.

So *Christian* turned out of his way to go to Mr. *Legality's* house for help: but behold, when he was got now hard by the *Hill*, it seemed so high, and also that side of it that was next the way side, did hang so much over, that *Christian* was ¹ afraid to venture further, lest the *Hill* should fall on his head: wherefore there he stood still, and wotted not what to do. Also his burden, now seemed heavier to him, than while he was in his way. There came also ² flashes of fire out of the *Hill* that made ³ *Christian* afraid that he should be burned: here therefore he sweat, and did quake for ⁴ fear. And now he began to be sorry that he had taken Mr. *Worldly-Wisemans* Counsel; and with what he saw ⁵ *Evangelist* coming to meet him; at the sight also of whom he began to blush for shame. So *Evangelist* drew nearer and nearer, and coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with *Christian*.

¹ *Christian* afraid that *Mount Sinai* would fall on his head.

² *Exod.* 19.
^{18.}
³ *Ver.* 16.

⁴ *Heb.* 12.
^{11.}

⁵ *Evangelist* findeth *Christian* under *Mount Sinai*, and looketh severely upon him.

⁶ *Evangelist* reasons afresh with *Christian*.

Evan. ⁶ What dost thou here *Christian*? said he; at which words *Christian* knew not what to answer: wherefore at present he stood speechless before him. Then said *Evangelist* farther, Art not thou the man that I found crying without the walls of the *City of Destruction*.

Evan.

Evan.

The Pilgrims Progress.

Evan. How is it then that thou art so quickly turned aside, for thou art now out of the way?

Chr. I met with a Gentleman so soon as I had got over the Slough of Despond, who perswaded me, that I might in the Village before me, find a man that could take off my burden.

Evan. What was he?

Chr. He looked like a Gentleman, and talked much to me, and got me at last to yield; so I came hither: But when I beheld this Hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

Evan. What said that Gentleman to you?

Chr. Why, he asked me whither I was going and I told him.

Evan. And what said he then?

Chr. He asked me if I had a Family, and I told him: But said I, I am so loaden with the burden that is on my back, that I cannot take pleasure in them as formerly.

Evan. And what said he then?

Chr. He bid me with speed get rid of my burden, and I told him 'twas ease that I sought: And said I, I am therefore going to yonder Gate to receive further direction how I may get to the place of deliverance. So he said that he would shew me a better way, and short, not so attended with difficulties, as the way, Sir, that you set me: which way, said he, will direct

direct you to a Gentleman's house that hath skill to take off these burdens: so I believed him, and turned out of that way into this, if haply I might be soon eased of my burden: but when I came to this place, and beheld things as they are; I stopped for fear (as I said) of danger: but I now know not what to do.

Evan. Then (said Evangelist) stand still a little, that I may shew thee the words of God. So he stood trembling. Then (said Evangelist) * see that you refuse not him that speaketh; for if they escaped not who refused him that spake on Earth, * much more shall we escape, if we turn away from him that speaketh from Heaven. He said moreover, * Now the just shall live by Faith, but if any man draws back, my Soul shall have no pleasure in him. He also did thus apply them, Thou art the man that art running into this misery, thou hast begun to reject the Counsel of the most high, and to draw back thy foot from the way of peace, even almost to the hazarding of thy Perdition.

* Heb. 12.
22.

* Evangelist
convinces
Christian of
his Error.
* Chap. 10
38.

Then Christian fell down at his foot as dead, crying, Wo is me, for I am undone: at the sight of which Evangelist caught him by the right hand, saying, all manner of sin and blasphemies shall be forgiven unto men; be not faithless, but believing; then did Christian again a little revive, and stood up trembling, as at first before Evangelist.

Then

1 Mr. World-ly Wise-man described by Evangelist.

2 1 Joh. 4. 5.

3 Col. 6. 13.

4 Evangelist discovers the deceit of Mr. Worldly Wiseman.

; Luke 13.

24.

6 Mat. 7. 13,

14.

Then *Evangelist* proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will now shew thee who it was that deluded thee, and who it was also to whom he sent thee. 1 The man that met thee, is one *Worldly-Wise-man*, and rightly is he so called; partly, 2 because he savoureth only the Doctrine of this World (therefore he always goes to the Town of *Mortality* to Church) and partly, 3 because he loveth that Doctrine best; for it saveth him best from the Cross; and because he is of this carnal temper, therefore he seeketh to pervert my ways, though right. Now there are three things in this mans counsel that thou must utterly abhor.

1. His turning thee out of the way.
2. His labouring to render the Cross odious to thee.

3. And his setting thy feet in that way that leadeth unto the administration of Death.

First, Thou must abhor his turning thee out of the way; yea, and thine own consenting thereto: because this is to reject the Counsel of God, for the sake of the Counsel of a *Worldly-wise-man*. The Lord says, 5 Strive to enter into the strait Gate, the Gate to which I send thee, 6 For strait is the Gate that leadeth unto Life, and few there be that find it. From this little Wicket-Gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost

almost to destruction; hate therefore his turning thee out of the way, and abhor thy self for hearkning to him.

Secondly, Thou must abhor his labouring to render the Cross odious unto thee; for thou art to *1 prefer it before the treasures in Egypt*: besides the King of Glory hath told thee, *2 that he that will save his life, shall lose it*: and *3 he that comes after him, and hates not his Father and Mother, and Wife and Children, and Brethren, and Sisters; yea, and his own life also, he cannot be my Disciple*. I say therefore, for man to labour to perswade thee, that that shall be thy death, without which, the truth hath said, thou canst not have eternal life. This doctrine thou must abhor.

*1 Heb. 11.
25, 26.
2 Mark. 8. 34.
John 13. 25.
Mat. 10. 39.
3 Luk. 14.
16.*

Thirdly, thou must hate his setting of thy feet in the way that leadeth to the ministration of Death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

He to whom thou wast sent for ease being by name *Legality*, is the Son of the *4 Bond-Woman* which now is, and is in bondage with her Children, and is in a mystery this; *Mount Sinai*, which thou hast feared will fall on thy head. Now if she with her Children are in bondage, how canst thou expect by them to be made free? This *Legality* therefore is not able to set thee free from thy burden. No man was as yet ever rid of his burden to him, no, nor ever

*4 Gal. 4. 21,
22, 23, 24,
25, 26, 27.
5 The Bond-
woman.*

ever like to be : ye cannot be justified by the works of the Law; for by the deeds of the Law no man living can be rid of his burden : therefore Mr. *Worldly-Wiseman* is an alien, and Mr. *Legality* is a cheat : and for his Son *Civility*, notwithstanding his simpering looks, he is but an Hypocrite, and cannot help thee. Believe me, there is nothing in all this noise, that thou hast heard of those sottish men, but a design to beguile thee of thy Salvation, by turning thee from the way in which I had set thee. After this *Evangelist* called aloud to the Heavens for Confirmation of what he had said; and with that there came words and fire out of the Mountain under which poor *Christian* stood, that made the hair of his flesh stand up. The words were thus pronounced, *As many as are of the works of the Law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.*

Gal. 3. 10.

Now *Christian* looked for nothing but death, and began to cry out lamentably : even cursing the time in which he met with Mr. *Worldly-Wiseman*; still calling himself a thousand fools for hearkening to his Counsel: he also was greatly ashamed to think that this Gentlemans arguments, flowing only from the flesh, should have the prevalency with him as to cause him to forsake the right way. This done, he applied

plied himself again to *Evangelist* in words and sense as follows.

Chr. 1 Sir, What think you ? ^{1 Christian} is there hopes ? may I now go back ^{Enquired if} and go up to the *Wicket-Gate*, ^{he may yet} shall he may yet I not be abandoned for this. and sent ^{be happy} back from thence ashamed. I am sorry I have hearkened to this mans Counsel, but may my sins be forgiven ?

Evan. Then said *Evangelist* to him, Thy sin is very great, for by it thou hast committed two evils ; thou hast forsaken the way that is good, to tread in forbidden paths : 2 yet will the man at the Gate receive thee, for he has ^{2 Evangelist} good will for men ; only, said he, take heed that thou turn not aside again, lest thou perish from the way, when his ^{comforts} wrath is ^{him.} kindled but a little. ^{3 Pl. 2 list.}

Christian address himself to go back, and *Evangelist*, after he had kist him, gave him one smile, and bid him God speed : so he went on with haste, neither spake he to any man by the way ; nor if any man asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left to follow Mr. *Worldly-Wiseman's* Counsel : so in process of time *Christian* got up to the Gate. Now over the Gate there was written, Knock and it shall be opened to you. 4 He knocked therefore more than once or twice, say- 4 Mat. 7. 8.

May

*May I now enter here? will he within
Open to sorry me, though I have been
An undeserving Rebel? then shall I
Not fail to sing his lasting praise on high.*

At last there came a grave person to the Gate, named *Good-will*, who asked *Who was there? and whence he came, and what he would have?*

Chr. Here is a poor burdened sinner, I come from the City of *Destruction*, but am going to *Mount Zion*, that I may be delivered from the wrath to come; I would therefore, Sir, since I am informed that by this Gate is the way thither, know if you are willing to let me in.

1 The Gate
will be open-
ed to broken-
hearted sin-
ners.

Goodwill. I am willing with all my heart, said he; and with that he opened the Gate.

2 Satan en-
vies those
that enter
the straight
Gate.

So when *Christian* was stepping in, the other gave him a pull: Then said *Christian*, What means that? The other told him, a little distance from this Gate, there is erected a strong Cattle, of which *2 Beelzebub* is the Captain: from thence both he, and them that are with him, shoot Arrows at those that come up to this Gate; if happily they may die before they can enter in. Then said *Christian*, *3* I rejoyce and tremble. So when he was got in, the man of the Gate asked him, who directed him thither?

3 *Christian*
entered the
Gate with
Joy and
Trembling.

Chr.

The Pilgrims Progress.

25

Chr. Evangelist † bid me come hi- † *Talk between*
ther and knock, (as I did;) And he *Good-will and*
said, that you Sir, would tell me what *Christian.*
I must do.

Good-will. An open door is set before
thee, and no man can shut it.

Chr. Now I begin to reap the benefits
of my hazards.

Good-will. But how is it that you
came alone?

Chr. Because none of my Neighbours
saw their danger, as I saw mine.

Good-will. Did any of them know of
your coming?

Chr. Yes, My Wife and Children
saw me at the first, and called after me
to turn again: Also some of my Neigh-
bours stood crying, and calling after me
to return; but I put my Fingers in my
Ears, and so came on my way.

Good-will, But did none of them fol-
low you to perswade you to go back.

Chr. Yes, both Obstinate and Pliable:
But when they saw that they could not
prevall, Obstinate went railing back;
but Pliable came with me a little way.

Good-will. But why did he not come
through?

Chr. We indeed came both toge-
ther, until we came at the Slough of
Despond, into the which we also sud-
denly fell. And then was my Neigh- † A man may
bour Pliable discouraged, and would have company
not adventure further. † Wherefore when he sets out
getting out again, on that side next to his for Heaven,
own house; he told me, I should possess and yet go thi
the ther alone.

The Pilgrims Progress.

the brave Country alone for him : So he went *his* way, and I came *mine*. He after *Obstinate*, and I to this Gate.

Good-will. Then said *Good-will*, Alas poor man, is the Cælestial Glory of so small esteem with him, that he counteth it not worth running the hazards of a few difficulties to obtain it?

* Christian accuseth himself before the man at the Gate.

Chr. Truly, said *Christian*, I have said the truth of *Pliable*, and if I should also say all the truth of my self, it will appear there is * no betterment 'twixt him and my self. 'Tis true, he went back to his own house, but I also turned aside to go into the way of death, being perswaded thereto by the carnal agreement of one Mr. *Worldly-wiseman*.

Good-will. Oh, did he light upon you? what, he would have had you a sought for ease at the hands of Mr. *Legality*; they are both of them a very cheat: but did you take his counsel?

Chr. Yes, as far as I durst, I went to find out Mr. *Legality*, until I thought that the Mountain that stands by his house, would have fallen upon my head: wherefore there I was forced to stop.

Good-will. That Mountain has been the death of many, and will be the death of many more; 'tis well you escaped being by it dashed in pieces.

Chr. Why, truly I do not know what had become of me there, had not *Evangelist* happily met me again as I was musing in the midst of my dumps: but 'twas Gods mercy that he came to me

The Pilgrims Progress.

27

me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death by that Mountain, than thus to stand talking with my Lord : But oh, what a favour is this to me, that yet I am admitted entrance here.

Good-will. * We make no Objections against any, notwithstanding all that they have done before they come hither, * *they in no wise are cast out;* and therefore, good *Christian*, come a little way with me, and I will teach thee about the way thou must go. * Look before thee; dost thou see this narrow way? *T H A T* is the way thou must go. It was cast up by the Patriarchs, Prophets, Christ, and his Apostles, and it is as streight as a Rule can make it : This is the way thou must go.

Chr. But said *Christian*, *is there no turnings nor windings, by which a Stranger* * *may lose the way?*

Good-will. Yes, there are many ways *B e t T* down upon this; and they are crooked and wide : But *thus* thou mayst distinguish the right from the wrong, the right only being * streight and narrow.

Then I saw in my Dream, * That *Christian* asked him further, if he could not help him off with his burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.

He told him, as to thy burden, be content to bear it, until thou comest to the

* *Christian*
is comforted
again.

* John 6. 37.

* *Christian*
directed yet on
his way.

* *Christian*
afraid of losing
his way.

* Mat. 7. 14.

* *Christian*
wary of his
Byden.

† There is no deliverance from the guilt and burden of sin but by the Death and Blood of Christ.

the place of † deliverance ; for there it will fall from thy back of it self.

Then *Christian* began to gird up his loins , and to address himself to his Journey. So the other told him, that by that he was gone some distance from the Gate, he would come at the house of the *Interpreter*, at whose Door he should knock, and he would shew him excellent things. Then *Christian* took his leave of his Friend, and he again bid him God speed.

† *Christian* comes to the house of the *Interpreter*.

Then he went on, till he came at the house of the † *Interpreter*, where he knocked over and over ; at last one came to the door, and asked *who was there ?*

Chr. Sir, here is a Traveller, who was bid by an acquaintance of the Goodman of this house, to call here for my profit, I would therefore speak with the Master of the House : so he called for the Master of the house ; who after a little time came to *Christian*, and asked him what he would have ?

Chr. Sir, said *Christian*, I am a man that am come from the City of *Destruction*, and am going to the Mount *Zion*, and I was told by the man that stands at the Gate at the head of this way, that if I called here, you would shew me excellent things, such as would be an help to me in my Journey.

† He is entertained.

Inter. Then said the *Interpreter*, † Come in, I will shew thee that which will be profitable to thee. So

† *Illumination*: he commanded his man to † light the Candle,

Candle, and bid *Christian* follow him ; so he had him into a private Room, and bid his Man open a door ; the which when he had done, * *Christian* saw the Picture of a very grave Person hang up against the VVall, and this was the fashion of it, † It had eyes lifted up to Heaven, the best of Books in his hand, the Law of Truth was written upon its lips, the world was behind his back ; it stood as if it pleaded with Men, and a Crown of Gold did hang over its head.

* *Christian* sees a brave Picture.

† The fashion of the Picture.

Chr. Then said *Christian*, what meaneth this ?

Inter. The Man whose Picture this is, is one of a thousand, he can † beget Children, Travel in Birth with Children, and Nurse them himself when they are born. And whereas thou seest † him with his eyes lift up to Heaven, the best of Books in his hand, and the Law of Truth writ on his Lips : it is to shew thee, that his work is to know and unfold dark things to sinners ; even as also thou seest † him stand as if he pleaded with Men : And whereas thou seest the world as cast behind him, and that a Crown hangs over his head ; that is to shew thee, that slighting and despising the things that are present, for the love that he hath to his Masters service, he is sure in the world that comes next, to have Glo ry for his reward : Now, said the Interpreter, I have shewed thee this Picture first, † because the Man whose Picture this

† 1 Cor. 4. 15.

† Gal. 4. 19.

† The meaning of the Picture

† Why he shewed him the Picture first.

is, is the only Man, whom the Lord of the Place whither thou art going, hath authorized to be thy Guide in all difficult places thou mayest meet with in the way : wherefore take good heed to what I have shewed thee, and bear well in thy mind what thou hast seen ; lest in thy Journey thou meet with some that pretend to lead thee right, but their way goes down to death.

Then he took him by the Hand, and led him into a very large Parlor, that was full of dust, because never swept ; the which, after he had reviewed a little while, the *Interpreter* called for a man to sweep : Now when he began to sweep, the dust began so abundantly to fly about, that *Christian* had almost therewith been choaked. Then said the *Interpreter* to a *Damsel* that stood by, bring hither water, and sprinkle the Room ; the which when she had done, it was swept, and cleansed with pleasure.

Chr. Then said *Christian* what means this ?

Int. The *Interpreter* answered, This Parlor, is the heart of a man that was never sanctified by the sweet Grace of the Gospel : The dust, is his Original Sin, and inward corruptions that have defiled the whole Man. He that began to sweep at first is the Law ; but she that brought water, and did sprinkle it, is the Gospel : Now, whereas thou sawest that so soon as the first began to sweep, the dust did so fly about, that the

The Pilgrims Progress.

31

the Room by him could not be cleansed, but that thou wast almost choaked therewith : this is to shew thee, that the Law, instead of cleansing the heart (by its working) from sin, * doth revive, put * strength into, and † increase it in the soul, even as it doth discover and forbid it, for it doth not give power to subdue.

* Rom. 7. 6.

* 1 Cor. 15.

26.

† Rom. 4. 20.

Again, as thou sawest the Damsel sprinkle the Room with Water, upon which it was cleansed with pleasure ; This is to shew thee, that when the Gospel comes in the sweet and precious influences thereof to the Heart, then I say, even as thou sawest the Damsel lay the dust by sprinkling the Floor with Water, so is sin vanquished and subdued, and the Soul made clean, through the Faith of it, and consequently, * fit for the King of Glory to inhabit.

* John 15. 3.

Eph. 5. 16.

Acts 15. 9.

Rom. 16. 25.

John 15. 13.

* He shewed him Passion and Patience.

I saw moreover in my Dream, * that the Interpreter took him by the hand, and had him into a little Room, where sat two little Children, each one in his Chair. The name of the eldest was *Passion*, and the name of the other *Patience* ; *Passion* seemed to be much discontented, but *Patience* was very quiet. Then *Christian* asked, what is the reason of the discontent of *Passion* ? The Interpreter answered, The Governour of them would have him stay for his best things, till the beginning of the next year ; but he will have all now : * But *Patience* is willing to wait.

Passion will have it now.

* *Patience* is for waiting.

C 4.

Then

† *Passion*
bath his desire.

† *And quickly*
lavishes all a-
way.

† *The Matter*
expounded.

* *The worldly*
man for a bird
in the hand.

† *Patience*
had the best
wisdom.

Then I saw that one came to † *Passion*, and brought him a bag of Treasure, and poured it down at his feet: the which he took up, and rejoyced therein, and withal laughed *Patience* to scorn: But I beheld but a while, and he had † lavished all away, and had nothing left him but Rags.

Chr. Then said Christian to the Interpreter, † *Expound this matter more fully to me.*

Inter. So he said, These two Lads are Figures, *Passion*, of the Men of this World; and *Patience*, of the Men of that which is to come: For as here thou seest, *Passion* will have all now, this year; that is to say. In this World: so are the Men of this World: They must have all their good things now, they cannot stay till next year, that is, until the next World, for their Portion of good. That Proverb, † *A Bird in the hand is worth two in the Bush*, is of more Authority with them, than are all the Divine Testimonies of the good of the world to come. But as thou sawest, that he had quickly lavished all away, and had presently left him nothing but Rags; so will it be with all such men at the end of this world.

Chr. Then said Christian; Now I see that *Patience* has the best † *wisdom*, and that upon many accounts: 1. Because he stays for the best things 2. And also because he will have the glory of his, when the other had nothing but rags.

Inter.

The Pilgrims Progress.

33

Int. Nay, you may add another, to wit, the Glory of the next world will never wear out; but these are suddenly gone. Therefore *Passion* had not so much reason to laugh at *Patience*, because he had his good things first, as *Patience* will have to laugh at *Passion*, because he had his best things last; for first must give place to last, because last must have his time to come: but last gives place to nothing; for there is not another to succeed: he therefore that hath his portion first, must needs have a time to spend it, but he that has his portion last, must have it lastingly; Therefore it is said of *Dives*, in thy life time thou receivedst thy good things: and likewise *Lazarus* evil things, but now he is comforted, and thou art tormented.

† Things that are first must give place, but things that are last are lasting

† Luke 16. *Dives* had his good things first.

Chr. Then I perceive. 'tis not best to covet things, that are now, but to wait for things to come.

Int. You say Truth, † For the things that are seen, are Temporal; but the things that are not seen, are Eternal: But this be so, yet since things present, and our fleshly Appetite, are such near Neighbours one to another; and again; because things to come, and carnal sense are such Strangers one to another: therefore it is that the first of these so suddenly fall into amity, and that distance is so continued between the second.

† 2 Cor. 4. 18. The first things are but Temporal.

Then I saw in my Dream, that the Interpreter took *Christian* by the hand, and led him into a place where was a

C 5

Fire

The Pilgrims Progress.

Fire burning against a Wall, and one standing by it, always casting much water upon it to quench it, Yet did the Fire burn higher and hotter.

Then said Christian what means this?

The Interpreter answered, this fire is the work of Grace that is wrought in the heart: he that casts water upon it, to extinguish and put it out is the Devil: but in that thou seest the fire, notwithstanding, burn higher and hotter, thou shalt also see the reason of that: So he had him about to the backside of the Wall, where he saw a man with a Vessel of Oyl in his hand, of the which he did also continually cast, (but secretly) into the Fire. Then said *Christian, what means this?* The Interpreter answered, this is *Christ*, who continually with the Oyl of his Grace, maintains the work already begun in the heart; by the means of which, notwithstanding what the Devil can do, the Souls of his people prove Gracious still. And in that thou sawest, that the Man stood behind the Wall to maintain the fire; this is to teach thee, that it is hard for the tempted to see how this work of Grace is maintained in the Soul.

2 Cor. 12. 9.

I saw also that the Interpreter took him again by the hand, and led him into a pleasant place, where was builded a stately Palace, beautiful to behold; at the sight of which *Christian* was greatly delighted; he saw also upon the top thereof, certain persons walk.

walking, who were cloathed all in gold. Then said *Christian*, May we go in thither? Then the *Interpreter* took him, and led him up toward the door of the Palace; and behold, at the door, stood a great company of men, as desirous to go in, but durst not. There also sat a man, at a little distance from the door, at a Table side, with a Book and his Inkhorn before him, to take the Name of him that should enter therein: He saw also that in the door-way stood many men in Armour to keep it, being resolved to do to the Mess that would enter, what hurt and mischief they could. Now was *Christian* somewhat in amaze: at last, when every Man started back for fear of the armed men: *Christian* saw a man of a very stout countenance come up to the Man that sat there to write; saying, † Set down my Name, Sir; the which when he had done, he saw the man draw his Sword, and put an Helmet upon his Head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the Man, not at all discouraged, fell to cutting and hacking most fiercely; so after he had † recieved and given many wounds to those that attempted to keep him out, he cuts his way through them all, and pressed forward into the Palace; at which there was a pleasant voice heard from those that were within, I even of those that walked upon the top of the Palace, saying,

† The valiant man.

† Act. 14. 22.

Come.

Come in, Come in;

Eternal Glory thou shalt win.

So he went in, and was cloathed with such Garments as they. Then *Christian* smiled, and said, I think verily I know the meaning of this.

Now, said *Christian*, let me go hence. Nay stay (said the *Interpreter*) till I have shewed thee a little more, and after that thou shalt go on thy way. So he took him by the hand again; and led him into a very dark Room, where there sat a man in an Iron † Cage.

† Despair like
an Iron Cage.

Now the man to look on, seemed very sad: he sat with his eyes looking down to the ground, his hands folded together; and he sighed as if he would break his heart. Then said *Christian* *What means this?* At which the *Interpreter* bid him talk with the Man.

Chr. Then said *Christian* to the Man, *What art thou?* The man answered, *I am what I was not once.*

Chr. *What wast thou once?*

• Luke 8 18

Man. The Man said, I was once a fair * and flourishing Professor, both in mine own eyes, and also in the eyes of others: I once was as I thought, fair for the Cœlestial City, and had then even joy at the thoughts that I should get thither.

Chr. *Well, but what art thou now?*

Man. I am now a Man of Despair, and am shut up in it, as in this Iron Cage. I cannot get out, O now I cannot.

Chr.

Chr. *But how camest thou in this condition?*

Man. I left off to watch, and be sober, I laid the Reins upon the neck of my lusts; I sinned against the light of the Word, and the goodness of God: I have grieved the Spirit, and he is gone; I tempted the Devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my heart, that I cannot repent.

Then said *Christian* to the *Interpreter*, But is there no hopes for such a Man as this? Ask him, said the *Interpreter*.

Chr. Then said *Christian*, *Is there no hope, but you must be kept in the Iron Cage of Despair?*

Man. No, none at all.

Chr. *Why? The Son of the Blessed is very pitiful?*

Man. I have † Crucified him to † Heb. 6. 6.
my self afresh, I have despised his
Person, I have despised † his Righte- † Luk. 19. 14.
ousness, I have counted his Blood an
unholy thing, I have done despite † † Heb. 10. 28,
to the Spirit of Grace: Therefore I have 29.
shut my self out of all the Promises;
and there now remains to me nothing
but threatnings, dreadful threatnings,
faithful threatnings of certain Judg-
ment and fiery Indignation, which shall
devour me as an Adversary.

Chr. *For what did you bring your self into this condition?*

Man.

The Pilgrims Progress.

Man. For the Lusts, Pleasures and Profits of this World, in the enjoyments of which, I did then promise my self much delight : but now every one of those things also bite me, and gnaw me like a burning worm.

Chr. But canst thou not now repent and turn.

Man. God hath denied me Repentance ; his Word gives me no encouragement to believe, yea himself hath shut me up in this Iron Cage : nor can all the men in the world let me out. O Eternity ! Eternity ! how shall I grapple with the misery that I must meet with in Eternity ?

Int. Then said the Interpreter to *Christian* ; Let this mans misery be remembered by thee, and be an Everlasting caution to thee.

Chr. Well, said *Christian*, this is fearful ; God help me to watch and be sober ; and to pray, that I may shun the cause of this mans misery : Sir, is it not time for me to go on my way now ?

Int. Tarry till I shall shew thee one thing more, and then thou shalt go on thy way.

So he took *Christian* by the hand again, and led him into a Chamber, where there was one rising out of Bed : and as he put on his Raiment, he shook and trembled. Then said *Christian*, Why doth this man thus tremble ? The Interpreter then bid him tell to *Christi*

The Pilgrims Progress.

39

in the reason of his so doing : So he began, and said, This night as I was in my sleep, I dreamed, and behold the Heavens grew exceeding black ; also it thundred and lightened in most fearful wise, that it put me into an Agony, So I looked up in my Dream, and saw the Clouds rack at an unusual rate, upon which I heard a great sound of a Trumpet, and saw also a Man sit upon a Cloud, attended with the Thousands of Heaven ; they were all in flaming fire, also the Heavens were on a burning flame. I heard then a voice saying, *Arise ye dead, and come to Judgment* ; and with that the Rocks rent, the Graves opened, and the dead that were therein came forth ; some of them were exceeding glad, and looked upward ; and some sought to hide themselves under the Mounrains : Then I saw the man that sate upon the Cloud, open the Book, and bid the World draw near. Yet there was by reason of a fierce flame that issued out, and came from before him, a convenient distance betwixt him and them, as betwixt the Judge, and the Prisoners at the Bar. I heard it also proclaimed to them that attended on the Man that sate on the Cloud, *† Gather together the Tares, the Chaff, and Stubble, and cast them into the burning Lake* ; and with that the bottomless pit openeth, *†* ~~†~~ whereabout it stood, out of the mouth of which there came in an abundant manner smoke, and

1 Cor. 15.

1 Thef. 4.

Jude 15.

John 5. 28.

2 Thef. 1. 8.

Rev. 20 11.

21, 13, 14.

Isa. 26. 21.

Mich. 7. 16,

17.

Pfal. 5. 1, 2, 3.

Dan. 10.

Mal. 3. 2, 3.

Dan. 7. 9, 10.

† Mark 3. 13.

Ch. 13. 30.

Mal. 4. 1.

The Pilgrims Progress.

and Coals of fire, with hideous noises.

It was also said to the same Persons,

† Luke 3. 17. † Gather my wheat into the Garner. And
 † 1 Thess. 7. with that I saw many catch'd up † and
 16, 17. carried away into the Clouds, but I was
 left behind. I also sought to hide my

Rom. 2. 14, 15. self, but I could not, for the Man that
 sat upon the Cloud still kept his eye
 upon me : my sins also came into my
 mind, and my Conscience did accuse
 me on every side. Upon this I awaked
 from my sleep.

Chr. But what was it that made you so
 afraid of this sight ?

Man. Why, I thought that the day
 of Judgment was come, and that I
 was not ready for it : But this fright-
 ed me most, that the Angels gather-
 ed up several, and left me behind : al-
 so the Pit of Hell opened her Mouth
 just where I stood : my Conscience too
 afflicted me ; and (as I thought) the
 Judge had always his eye upon me,
 shewing indignation in his countenance.

Then said the Interpreter to Christi-
 an, hast thou considered all these things ?

Chr. Yes, and they put me in hope
 and fear.

Int. VVell, keep all things so in thy
 mind, that they may be as a Goad in
 thy sides, to prick thee forward in the
 way thou must go. Then Christian be-
 gan to gird up his loins, and to address
 himself to his Journey. Then said the
 Interpreter, The Comforter be always
 with thee, good Christian, to guide thee
 in

in the way that leads to the City.

So *Christian* went on his way, saying,

Here I have seen things rare and profitable

Things pleasant, dreadful, things to make me stable

In what I have begun to take in hand :

Then let me think on them, and understand

wherefore they shewed me was, and let me be

Thankful, O good Interpreter to thee.

Now I saw in my Dream, that the high way up which *Christian* was to go, was fenced on either side with a Wall, and that VVall was called † *Sal-* † Isa. 36. 1:
vation. Up this way therefore did burdened *Christian* run, but not without great difficulty, because of the Load on his back.

He ran thus till he came at a place somewhat ascending ; and upon that place stood a *Cross*, and a little below in the bottom, a Sepulchre. So I saw in my Dream, that just as *Christian* came up with the *Cross*, his burden loosed from off his Shoulders, and fell from off his back, and began to tumble ; and so continued to do, till it came to † when God
the mouth of the Sepulchre, where it releases us of
fell in, and I saw it no more. our guilt and

Then was *Christian* glad † and light-burden, we are
sorn, and said with a merry heart, He is those that
hath leap for joy.

bath given me rest, by his sorrow; and
 life, by his death. Then he stood still a
 while, to look and wonder, for it was
 very surprizing to him, that the sight
 of the Cross should thus ease him of his
 burden. He looked therefore, and
 looked again, even till the springs that
 were in his head sent the * Waters
 down his cheeks. Now as he stood
 looking and weeping, behold three
 shining ones came to him, and saluted
 him, with Peace be to thee; so the first
 said to him, * Thy sins be forgiven. The
 second stript him of his Rags, and
 * clothed him with change of Rai-
 ment, The third also set † a mark in his
 forehead, and gave him a Roll, with
 a Seal upon it, which he bid him
 look on as he ran, and that he should
 give it in at the Celestial Gate: so
 they went their way. Then Christian
 gave three leaps for joy, and went on
 singing.

* Mark 2. 2.

* Zech. 12. 10.

* Zech. 3. 4.

† Eph. 1. 8, 13.

Thus far I did come laden with my sin,
 Nor could ought ease the grief that I was
 in.

A Christian can Till I come hither: what a place is this!
 sing tho' alone, Must here be the beginning of my bliss?
 when God doth Must here the burden fall from off my
 give him the back?
 joy of his heart. Must here the strings that bound it to me
 crack?

Blest Cross! blest Sepulchre! blest rather
 be

The Man that there was put to shame for
 me.

I saw then in my Dream that he went on *thus*, even until he came at a bottom, where he saw, a little out of the way, three men fast asleep; with Fetters upon their heels. The name of the one was * *Simple*, another *Sloth*, and the third *Presumption*.

* *Simple, Sloth, and Presumption.*

Christian then seeing them lie in this case, went to them, if peradventure he might awake them. And cried, You are like them that sleep on the top of * a Mast, for the dead Sea is under you, a Gulf that hath no bottom: Awake therefore, and come away, be willing also, and I will help you off with your Irons. He also told them, if he that goeth about like * a roaring Lyon, comes by, you will certainly become a prey to his teeth. With that they lookt upon him, and began to reply in this sort: * *Simple* said, I see no danger, *Sloth* said, Yet a little more sleep, and *Presumption* said, Every Fat must stand upon his own bottom. And so they lay down to sleep again, and *Christian* went on his way.

* Prov. 23. 24.

* 1 Pet. 5. 8.

* There is no persuasion will do, if God openeth not the eyes.

Yet was he troubled to think, That men in that danger should so little esteem the kindness of him that so freely offered to help them, both by awakening of them, counselling of them, and proffering to help them off their Irons. And as he was troubled thereabout, he espied two men come tumbling over the Wall, on the left hand of the narrow way; and they made up apace to him, The name of the one was *Formalist*,

Formalist,

malist, and the name of the other Hypocrite. So, as I said, they drew up unto him, who thus entred with them into discourse.

* Christian
talked with
them.

Chr. * Gentlemen, whence came you, and whither do you go?

Form. and Hyp. VVe are born in the Land of Vain-glory, and are going for praise to Mount Sion.

Chr. Why came you not in at the Gate which standeth at the beginning of the way?

* John 10. 1.

Know you not that it is written, * That he that cometh not in by the door, but climbeth up some other way, the same is a thief, and a robber.

Form. and Hyp. They said, That to go to the Gate for entrance, was by all their Countrey-men counted too far about, and that therefore their usual way was to make a short cut of it, and to climb over the Wall as they had done.

Chr. But will it not be counted a Trespasse against the Lord of the City whither we are bound, thus to violate his revealed will.

† They that
come into the
way, but not by
the door, think
that they can
say something in
vindication of
their own Pra-
ctice.

Form. and Hyp. They told him, † That as for that, he needed not trouble his head thereabout: for what they did they had custom for; and could produce (if need were) Testimony that would witness it, for more than a thousand years.

Chr. But said Christian, Will you stand a Tryal at Law.

Form. and Hyp. They told him, that
custom,

custom, it being of so long a standing as above a thousand years would doubtless now be admitted as a thing Legal, by an Impartial Judge. And besides, say they, if we get into the way, what's matter which way we get in ; if we are in, we are in, thou art but in the way, who as we percieve, came in at the Gate, and we are also in the way that came tumbling over the Wall : Wherein now is thy condition better than ours.

Chr. I walk by the *Rule* of my Master, you walk by the rude working of your fancies. You are counted thieves already, by the Lord of the way, therefore I doubt you will not be found true men at the end of the way. You come in by your selves, without his Direction, and shall go out by your selves, without his mercy.

To this they made him but little answer ; only they bid him look to himself. Then I saw that they went on ; every man in his way, without much conference one with another ; save that these two men told *Christian*, That, as to *Laws* and *Ordinances*, they doubted not but they should as conscientiously do them as he. Therefore said they, we see not wherein thou differest from us, but by the *Coat* that is on thy back, which was, as we tro, given thee by some of thy Neighbours, to hide the shame of thy nakedness.

Chr. By † *Laws* and *Ordinances*, † *Gal. 1. 16.*
you

† Christian
has got his
Lords Coat on
his back, and is
comforted
therewith, he is
comforted also
with his Mark
and his Roll.

you will not be saved, since you came not in by the door. And as for this Coat that is on my back, it was given me by the Lord of the place whither I go; and that as you say, to cover my nakedness with. And I take it as a token of kindness to me, for I had nothing but rags before; and besides, † thus I comfort my self as I go: Surely, think I, when I come to the Gate of the City, the Lord thereof will know me for good, since I have his Coat on my back; a Coat that he gave me freely in the day that he stript me of my rags. I have moreover a mark in my forehead, of which perhaps you have taken no notice, which one of my Lords most intimate Associates fixed there in the day that my Burthen fell off my Shoulders. I will tell you moreover, that I had then given me a Roll sealed to comfort me by reading, as I go on the way; I was also bid to give it in at the Cælestial Gate, in token of my certain going in after it; all which things I doubt you want; and want them, because you came not in at the Gate.

To these things they gave him no answer, only they looked upon each other, and laughed. Then I saw that they went on all, save that Christian kept before, who had no more talk but with himself, and that sometimes sighingly, and sometimes comfortably; also he would be often reading in the Roll,

Roll, that one of the shining ones gave him, by which he was refreshed.

I beheld then, that they all went on till they came to the foot of the Hill * *Difficulty*, at the bottom of which * *He comes to the Hill Difficulty.* was a Spring. There was also in the same place two other wayes besides that which came straight from the Gate; one turned to the left hand and the other to the right, at the bottom of the Hill: but the narrow way lay right up the Hill, (and the name of the going up the side of the Hill, is called *Difficulty*.) *Christian* now went to the * Spring, and drank thereof to refresh * *Isa. 49. 10.* himself, and then began to go up the Hill, saying,

*The Hill, though high, I covet to ascend,
The difficulty will not me offend.*

*For I percieve the way to life lies here;
Come, pluck up, heart; let's neither faint
nor fear:*

*Better, tho' difficult, th' right way to go,
Then wrong, though easie, where the end is
wo.*

The other two also came to the Foot of the Hill, but when they saw that the Hill was steep and high, and that there was two other ways to go; and supposing also that these two ways might meet again, with that up which *Christian* went, on the other side of the Hill. Therefore they were resolved to go in those ways, (now the name of one of those

† The Danger
of turning out
of the way.

those ways was *Danger*, and the name of the other *Destruction*.) So † the one took the way which is called *Danger*, which lead him into a great Wood; and the other took directly up the way to *Destruction*, which lead him into a wide field full of dark Mountains, where he stumbled and fell, and rose no more.

† A Ward of
grace.

I looked then after *Christian*, to see him go up the Hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the mid-way to the top of the Hill, was a pleasant † *Arbor*, made by the Lord of the Hill, for the refreshing of weary Travellers. Thither therefore *Christian* got, where also he sat down to rest him. Then he pull'd his Roll out of his bosom, and read therein to his comfort; he also now began afresh to take a review of the Coat or Garment that was given him as he stood by the Cross. Thus pleasing himself a while, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night, and in his sleep † his Roll fell out of his hand. Now as he was sleeping, there came one to him, and awaked, saying, † Go to the Ant thou sluggard, consider her ways, and be wise: and with that *Christian* suddenly started up, and sped him

† He that sleeps
is a loser.

† Prov. 6. 6.

him on his way, and went apace till he came to the top of the Hill.

Now when he was got up to the top of the Hill, there came two men running a-main; the name of the one was * *Timorous* and the other *Mistrust*: to whom *Christian* said, Sirs, what's the matter you run the wrong way? *Timorous* answered, That they were going to the City of *Zion*, and had got up that difficult place; but said he, the further we go, the more danger we meet with, wherefore we turned, and are going back again.

**Christian* meets with *Mistrust* and *Timorous*.

Yes said *Mistrust*, for just before us lies a couple of *Lions* in the way, (whether sleeping or waking we know not) and we could not think, if we came within reach, but they would presently pull us in pieces.

Chr. Then said *Christian*, you make me afraid, but whither shall I fly to be safe? If I go back to mine own Countrey, That is prepared for Fire and Brimstone, and I shall certainly perish there. If I can go to the Caelestial City, I am sure to be in safety there. † I must venture; To go back is nothing but death, to go forward is fear of death, and life everlasting beyond it. I will yet go forward. So *Mistrust* and *Timorous* ran down the Hill, and *Christian* went on his way. But thinking again of what he heard from the men, he felt in his bosome for his Roll, that he might read therein and be comforted; but he felt and found † it not. Then was *Christian* in great distress, and knew not what to do, for he wanted that which used to relieve him; and that which should have been his Pass into the Caelestial

† *Christian* shakes off fear.

† *Christian* missed his Roll wherein he used to take comfort.

† He is ter-
plexed for his
Roll.

† Christian
bemoans his
foolish sleep-
ing; Rev. 2.
2.
1 Thess. 5-7.
8.

lestial City. Here therefore he began to be much † perplexed, and knew not what to do; at last he bethought himself that he had slept in the Arbor that is on the side of the Hill: and falling down upon his knees, he asked God forgiveness for that foolish fact, and then went back to look for his Roll. But all the way he went back, who can sufficiently set forth the sorrow of Christians heart? sometimes he sighed; sometimes he wept, and oftentimes he chid himself, for being so foolish to fall asleep in that place which was erected only for a little refreshment for his weariness. Thus therefore he went back, carefully looking on this side, and on that, all the way as he went, if happily he might find his Roll, that had been his comfort so many times in his Journey. He went thus till he came again within sight of the Arbor where he sat and slept; but that sight renewed † his sorrow the more, by bringing again, even afresh, his evil of sleeping unto his mind. Thus therefore he now went on bewailing his sinful sleep, saying, O wretched man that I am, that I should sleep in the day time! that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use that rest for ease to my flesh, which the Lord of the Hill hath erected only for the relief of the spirits of Pilgrims! How many steps have I took in vain! (Thus it happened to Israel for their sin, they were sent back again by the way of the Red Sea;) and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made

The Pilgrims Progress.

to tread those steps thrice over, which I needed not to have tread but once: Yea now also I am like to be benighted, for the day is almost spent, O that I had not slept! Now by this time he was come to the Arbor again, where for a while he sat down and wept; but at last (as Christian would have it) looking sorrowfully down under the Settle; there he * espied * Christian findeth his Roll where he lost it.
his Roll; the which he with trembling and haste catch'd up and put into his bosom; but who can tell how joyful this man was when he had gotten his Roll again? For this Roll was the assurance of his life, and acceptance at the desired Haven. Therefore he laid it up in his bosom; gave thanks to God for directing his eye to the place where it lay, and with joy and tears betook himself again to his Journey. But oh how nimbly did he go up the rest of the Hill! Yet before he got up, the Sun went down upon Christian; and this made him again recall the vanity of his sleeping to his remembrance; and thus he again began to console with himself, O thou sinful sleep! how for thy sake am I like to be benighted in my Journey! I must walk without the Sun, darkness must cover the path of my feet, and I must hear the noise of the doleful Creatures, because of my sinful sleep! Now also he remembered the story that Mistrust and Timorous told him of, how they were frighted with the sight of the Lions. Then said Christian to himself again, These Beasts range in the night for their prey; and if they should meet with me in the dark, how should I hift them! how should I escape being by them torn in pieces? Thus he went on his way, but while he was bewailing his unhappy

happy miscarriage, he lift up his eyes; and behold there was a very stately Palace before him, the name of which was Beautiful, and it stood by the High-way side.

So I saw in my Dream, that he made haste and went forthward, that if possible he might get Lodging there; Now before he had gone far, he entered into a very narrow passage, which was about a furling off of the Porters Lodge, and looking very narrowly before him as he went, he espied two Lions in the way. Now thought he I see the dangers that *Mistrust* and *Timor* were driven back by. (The Lions were chained, but he saw not the Chains.) Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him. But the Porter at the Lodge, whose name is **Watchful*, perceiving that *Christian* made a halt, as if he would go back, cried unto him, saying, Is thy strength so small? fear not the Lions, for they are chained; and are placed there for trial of faith where it is; and for discovery of those that have none: keep in the midst of the Path, and no hurt shall come unto thee.

Mark. 13.
14.

Then I saw that he went on, trembling for fear of the Lions; but taking good heed to the directions of the Porter, he heard them roar, but they did him no harm. Then he clapt his hands, and went on till he came and stood before the Gate where the Porter was. Then said *Christian* to the Porter, Sir, What house is this, and may I lodge here to night? The Porter answered

The

The Pilgrims Progress.

12

This House was built by the Lord of the Hill: and he built it for the relief and security of Pilgrims. The Porter also asked, whence he was and whither he was going?

Chr. I am come from the City of Destruction, and am going to Mount Zion; but because the Sun is now set, I desire, if I may, to lodge here to night.

Por. What is your name?

Chr. My name is now, *Christian*; but my name at first was *Graceless*; I came of the Race of *† Japhet*; whom God will persuade to dwell in the Tents of *Shem*. † Gen. 9. 27.

Por. But how doth it happen you come so late, the Sun is set?

Chr. I had been here sooner, but that wretched man that I am! I slept in the *Arbor* that stands on the Hill side; nay, I had notwithstanding that, been here much sooner, but that in my sleep I lost my evidence, and came without it to the foot of the Hill, and then feeling for it, and finding it not, I was forced with sorrow of heart, to go back to the place where I slept my sleep; where I found it, and now I am come.

Por. Well I will call out one of the Virgins of this place who will, (if she like your talk) bring you into the rest of the Family, according to the Rules of the House. So *Watchful* the Porter rang a Bell, at the sound of which came out at the door of the House a grave and beautiful Damsel, named *Discretion*, and asked why she was called?

The Porter answered, This Man is in a Journey from the City of Destruction to

Mount Zion, but being weary and benighted, he asked me if he might lodge here to night; so I told him I would call for thee, who after discourse had with him, mayest do as seemeth thee good, even according to the Law of the House.

Then she asked him whence he was, and whither he was going? and he told her; she asked also, how he got in the way? and he told her; then she asked him, What he had seen, and met with in the way? and he told her: and last, she asked his name, so he said, It is *Christian*; and I have so much the more a desire to lodge here to night, because by what I perceive this place was built by the Lord of the Hill, for the relief and security of Pilgrims. So she smiled; but the water stood in her eyes: And after a little pause, she said, I will call forth two or three more of my Family. So she ran to the door and called out *Prudence*, *Piety*, and *Charity*, who after a little more discourse with him, had him into the Family; and many of them meeting him at the threshold of the house, said, Come in thou blessed of the Lord; this house was built by the Lord of the Hill, on purpose to entertain such Pilgrims in. Then he bowed his head and followed them into the House. So when he was come in, and sat down, they gave him something to drink; and consented together that until supper was ready, some of them should have some particular discourse with *Christian*, for the best improvement of time; and they appointed *Piety* and *Prudence*, and *Charity* to dis-

discourse vvith him ; and thus they began.

Piety. Come good Christian, since vve have been so loving to you , to receive you into our house this night ; let us, if perhaps vve may better our selves thereby, talk vvith you of all things that have happened to you in your Pilgrimage ? Piety disc-
courses him.

Chr. With a very good vvill , and I am glad that you are so vvell disposed.

Piety. What moved you at first to betake your self to a Pilgrims life ?

Ch. I vvas † driven out of my Native Countrey by a dreadful sound that vvas in mine ears, to vvit , That unavoidable destruction did attend me , if I abode in that place vvhere I vvas. † How Chri-
stian was dri-
ven out of his
own Countrey.

Piety. But how did it happen that you came out of your Countrey this vvay ?

Chr. It vvas as God vvould have it ; for vvhen I vvas under the fears of destruction, I did not know vvithout to go, but by chance there came a man , even to me , (as I vvas trembling and vveeping) vvwhose name is † E-
wangelist, and he directed me to the Wicket gate ; vvwhich else I should never have found and so set me into the vvay that hath led me directly to this House. † How he goes
into the way,
to Zion.

Piety. But did you not come by the House of the Interpreter ?

Chr. Yes , and did see such things there, the remembrance of vvwhich vvill stick by me as long as I live : † especially three things ; to vvit , How Christ, in despight of Satan, maintains his vvork of Grace in the heart , how the man had sinned himself quite out of hopes of Gods mercy, and also the Dream † A rehear-
sal of what
he saw in the
way.

of him that thought in his sleep the day of Judgment was come.

Piety. *Why? did you hear him tell his Dream?*

Chr. Yes, and a dreadful one it was, I thought; it made my heart ake as he was telling of it, but yet I am glad I heard it.

Piety. *Was that all that you saw at the House of the Interpreter?*

Chr. No, he took me and had me where he shewed me a stately Palace, and how the People were clad in Gold that were in it; and how there came a venturous Man, and cut his way through the Armed men that stood in the door to keep him out, and how he was bid to come in, and win eternal Glory: Methought those things did ravish my heart; I would have staid at that good Mans house a twelve-month, but that I knew I had further to go.

Piety. *And what saw ye else in the way?*

Chr. Saw! Why, I went but a little further, and I saw one, as I thought in my mind hang bleeding upon the Tree; and the very sight of him made my burden fall off my back (for I groaned under a very heavy burden) but then it fell down from off me. 'Twas a strange thing to me, for I never saw such a thing before; Yea, and while I stood looking up (for then I could not forbear looking) three shining ones came to me: one of them testified that my sins were forgiven me; another stript me of my rags, and gave me this broidered Coat which you see; and the third set the mark which you see in my fore-head, and gave me this seal-

ed Roll (and with that he plucked it out of his bosome.)

Piety. But you saw more than this, did you not?

Chr. The things that I have told you were the best, yet some other matter I saw, as namely I saw three Men *Simple*, *Sloth*, and *Presumption*, lie asleep a little out of the way as I came, vvith Irons upon their heels; but do you think I could awake them? I also saw *Formality* and *Hypocrisie* come tumbling over the wall, to go (as they pretended) to *Zion*, but they were quickly lost; even as my felt did tell them, but they would not believe: but, above all, I found it hard vvork to get up this Hill, and as hard to come by the Lions mouth; and truly if it had not been for the good Man the Porter that stands at the Gate, I do not know, but that after all, I might have gone back again: but I thank God I am here, and I thank you for receiving of me.

Then *Prudence* thought good to ask him a fevv questions, and desired his answer to them.

Prudence
discourses
him.

Pru. Do you not think sometimes of the Countrey from whence you came?

Chr. Y. s, † but vvith much shame and detestation; Truly, if I had been mindful of that Countrey from whence I came, I might have had opportunity to have returned; but now I desire a better Countrey, that is an heavenly.

† Christians
thoughts of his
Native Coun-
try. Heb. 11. 15.
16.

Pru. Do you not yet bear away with you some of the things that then you were con-
sant vvithal?

D 3

chr.

† Christian *distasted with carnal cogitations.* Chr. Yes, but greatly against my will, especially my inward and † carnal cogitations; with which all my Countrey-men, as well as my self, were delighted; but now all those things are my grief, and might I but chuse mine own things, I would † chuse never to think of those things more; but when I would be a doing of that which is best, † that which is worst is with me.

† Christian's choice.

Rom. 7.

Pru. *Do you not find sometimes, as if those things were vanquished, which at other times are your perplexity.*

† Christian's golden hours. Chr. Yes, but that is but seldom; but they are to me † golden hours, in which such things happen to me.

Pru. *Can you remember by what means you find your annoyances at times, as if they were vanquished?*

† How Christian gets power against his corruptions.

Chr. Yes, when † I think what I saw at the Cross, that will do it; and when I look upon my Broidred Coat that will do it; and when I look into the Roll that I carry in my Bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

Pru. *And what is it that makes you so desirous to go to Mount Zion?*

† Why Christian would be at Mount Zion. Chr. Why, † there I hope to see him alive, that did hang dead on the Cross; and there I hope, to be rid of all those things that to this day are in me, an annoyance to me; there they say there is no † death, and there I shall dwell with such Company as I like best. For to tell you truth, I love him, because I was by him eased of my burden, and I am weary of my inward sick-

† II. 25. 8.
Rev. 21. 4.

Chr. Yes, but greatly against my will, especially my inward and † carnal cogitations; with which all my Countrey-men, as well as my self, were delighted; but now all those things are my grief, and might I but chuse mine own things, I would † chuse never to think of those things more; but when I would be a doing of that which is best, † that which is worst is with me.

sickness: I would fain be where I shall die no more, and with the company that shall continually cry, * Holy, Holy, Holy.

Then said *Charity* to *Christian*, Have you a family? are you a married man? * *Charity* discourseth him.

Chr. I have a Wife and 4 small Children.

Cha. And why did you not bring them along with you?

Chr. Then *Christian* † wept and said, Oh how willingly would I have done it, but they were all of them utterly averse to my going on Pilgrimage. † *Christian's* love to his Wife and Children.

Cha. But you should have talked to them, and have endeavoured to have shewn them the danger of being behind.

Chr. So I did, and told them also what God had shewed to me of the Destruction of our City: But I seemed to them as one that mocked, and they believed me not. Gen. 19. 14.

Cha. And did you pray to God that he would bless your counsel to them?

Chr. Yes, and that with much affection? for you must think that my Wife and poor Children were very dear unto me.

Cha. But did you tell them of your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you?

Chr. Yes, over, and over, and over, They might also † see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the Judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me. † *Christians* fear of perishing might be read in his very countenance.

Cha. But what could they say for themselves, why they came not?

Chr.

† The cause
why his Wife
and Children
did not go
with him.

Chr. Why † my Wife was afraid of losing this World; and my Children were given to the foolish delights of youth: so what by one thing and what by another, they left me to wander in this manner alone.

Cha. But did you not wish your vain life, damp all that you by words used by way of persuasion to bring them away with you?

Christian's
good conversa-
tion before his
Wife and
Children.

Chr. Indeed I cannot commend my life, for I am conscious to my self of many failings therein; I know also that a man by his conversation, may soon overthrow what by argument or persuasion he doth labour to fasten upon others for their good. Yet, this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on Pilgrimage. Yea, for this very thing, they would tell me I was too precise, and that I denied my self of things (for their sakes) in which they saw no evil. Nay, I think I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my Neighbour.

† Joh. 3. 12.
Christian
clear of their
blood if they
perish.

Cha. Indeed * Cain hated his Brother because his own works were evil, and his Brothers righteous; and if thy Wife and Children have been offended with thee for this, they thereby make themselves to be implacable to good, † and thou hast delivered thy Soul from their blood.

† Ezek. 4. 19.

Now I saw in my Dream, that thus they sat talking together until supper was ready. So when they had made ready, they sat down to meat; Now the Table was furnished

nished † with fat things, and with Wine, † *What Christian had his supper.*
 that was well refined; and all their † talk at † *Their at supper time.*
 the Table was about the LORD of the Hill;
 as namely, about what HE had done, and
 wherefore HE did what he did; and why
 HE had builded that House: and by what
 they said, I perceived that HE had been a
great Warriour: and had fought with, and
 slain * him that had the power of Death: † *Heb. 2. 14.*
 but not without great danger to himself: † *15.*
 which made me love him the more.

For as they said, and as I believed (said *Christian*) he did it with the loss of much blood;
 but that which put glory of Grace into all
 he did, was that he did it out of pure love
 to his Countrey. And beside, there were some
 of them of the household that said, they
 had been and spoke with him since he did
 die on the Cross; and they have attested
 that they had it from his own lips, that
 he is such a lover of poor Pilgrims, that
 the like is not to be found from the East to
 the West.

They moreover gave an instance of what
 they affirmed, and that was, He had stript
 himself of his glory, that he might do this
 for the Poor; and that they heard him say
 and affirm, *that he would not dwell in the*
Mountain of Zion alone. They said moreo-
 ver, That he had made many *Pilgrims*
 † Princes, though by nature they were Beg-
 gers born; and their original had been the
 Dunghill.

Thus they discoursed together till late at
 night; and after they had committed them-
 selves to their Lord for Protection, they
 be-

† *Christ makes Princes of Beggars.*
 1 Sam. 2. 8.
 Psal. 113. 7.

betook themselves to rest : The Pilgrim
 † Christians they laid in a large upper † Chamber ,
Bed-chamber. whose window opened towards the Sun ri-
 sing : the name of the Chamber was *Peace*,
 where he slept till break of day, and then he
 awoke and sang;

*Where am I now ! is this the love and care
 Of Jesus , for the men that Pilgrims are ,
 Thus to provide ! That I should be forgiven !
 And dwell already the next door to Heaven.*

So in the morning they all got up , and
 after some more discourse , they told him
 that he should not depart till they had
 shew'd him the *Rarities* of that place : And
 first they had him into the Study , † where
 they shewed Records of the greatest Anti-
 quity ; in which as I remember my Dream,
 they shewed him first the *Pedegree* of the
 Lord of the Hill, that he was the Son of the
 Ancient of Days , and came by that eternal
 Generation. Here also was more fully Re-
 corded the *Acts* that he had done , and the
 names of many hundreds that he had taken
 into his service ; and how he had placed
 them in such Habitations that could neither
 by length of Days , nor decays of Nature ,
 be dissolved.

Then they read to him some of the wor-
 thy Acts that some of his servants had done ;
 As how they had subdued Kingdoms ,
 wrought Righteousness , obtained Promises ,
 stopped the mouths of Lions , quenched the
 † violence of Fire , escaped the edge of the
 Sword ; out of weakness were made strong ,
 waxed

† Christian
 had into the
 Study , and
 what he saw
 there.

† Heb. xi. 33,
 34.

waxed valiant in fight, and turned to flight the Armies of the *Aliens*.

Then they read again in another part of the Records of the House, where it was shewed how willingly their Lord was to receive into his favor, any, even any, though they in time past had offered great affronts to his Person and Proceedings. Here also were several other Histories of many other famous things; of all which *Christian* had a view: As of things both Ancient and Modern; together with Prophecies and Predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of Pilgrims.

The next day they took him, and had him into the † Armory? where they shewed † *Christian* him all manner of Furniture, which the Lord had provided for Pilgrims, as Sword ^{had into the} *Armory*. Shield, Helmet, Brest-plate, *All prayer*, and Shoes that would not wear out. And there was here enough of this to harness out as many men for the service of their Lord, as there be Stars in the Heaven for multitude.

They also shewed him some of the Engines with which some of his servants had done wonderful things. † They shewed him † *Christian* *Moses's* Rod, the Hammer and Nail with ^{is made to see} *Ancient things* which *Jael* slew *Sisera*, the Pitchers, Trumpers, and Lamps too, with which *Gideon* put to flight the Armies of *Midian*. Then they shewed him the Oxes Goad, wherewith *Shamgar* slew six hundred men. They shewed him also the Jaw bone with which *Sampson*

The Pilgrims Progress.

son did such mighty feats; they shewed him moreover the Sling and Stone vvith which *David* slew *Goliath* of *Gath*: and the Sword also vvith which the Lord will kill the Man of Sin, in the day that he shall rise up to the prey. They shewed him besides many excellent things, vvith which *Christian* was much delighted. This done they went to their rest again.

Then I saw in my Dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then said they, we will (if the day be clear) shew you the † delectable Mountains, vvhich they said, vvould yet further add to his comfort: because they were nearer the desired Haven, than the place where at present he was. So he consented and staid. When the morning was up, they had him to the top of the House, † and bid him look South; so he did: and behold at a great distance he saw a most pleasant Mountainous Countrey, beautified vvith Woods, Vineyards, Fruits, of all sorts; Flowers also, vvith Springs and Fountains, very delectable to behold. Then he asked the name of the Countrey, they said it was *Immanuel's Land*: and it is as Common, said they, as his *Hill* is, so and for all the Pilgrims. And when thou comest there, from thence, thou mayest see to the Gate of the Cœlestial City, as the Shepherds that live there will make appear.

Now he bethought himself of setting forward, † and they were vvilling he should; but first, said they, let us go again into the Armory;

† Christian
shewed the
delectable
Mountains.

† Isa. 33. 16,
17.

† Christian
sets forward

The Pilgrims Progress.

6

Armory; so they did; and when he came there, they, † *Christian* sent away armed. harnessed him from head to foot, with what was of proof, lest perhaps he should meet with assaults in the way.

He being therefore thus accoutred, walketh out with his friends to the Gate, and there he asked the *Porter* if he saw any Pilgrims pass by? then the *Porter* answered, Yes.

Chr. Pray did you know him? said he.

Por. I asked his name, and he told me it was *Faithful*.

Chr. O said *Christian*, I know him, he is my Towns-man, my near Neighbour, he comes from the place vvhvhere I vvvas born: how far do you think he may be before?

Por. He is got by this time belovv the Hill.

Chr. Well, † *Christian*, good *Porter* † *How Christian and the Porter greet at parting.* the Lord be with thee and add to all thy blessings much increase, for the kindness that thou hast shewed to me.

Then he began to go forvvvard, but *Discretion*, *Piety*, *Charity*, and *Prudence* vvould accompany him dovvn to the foot of the Hill. So they vvvent on together, reiterating their former discourses till they came to go dovvn the Hill. Then said *Christian*, as it vvvas difficult coming up, so (so far as I can see) it is dangerous going dovvn. Yes, said *Prudence*, so it is: for it is an hard matter for a man to go down into the Valley of *Humiliation*, as thou art novv, and to catch no slip by the vvay: Therefore said they, are vve come out to accompany thee dovvn the Hill. So he began to go dovvn, but vv-ry vvvarily, yet he caught a slip or tyvo.

The Valley of Humiliation.

Then

Then I saw in my Dream, that these good Companions (when *Christian* was gone down to the bottom of the Hill, gave him a Loaf of Bread, a Bottle of Wine, and a Cluster of Raisons; and then he went on his way.

But now in this Valley of *Humiliation* poor *Christian* was hard put to it, for he had gone but a little way before he espied a foul *Fiend* coming over the Field to meet him; his name is *Apollyon*. Then did *Christian* begin to be afraid, and cast in his mind whether to go back or to stand his ground. But he considered again, that he had no Armor for his back, and therefore thought that to turn the back to him, might give him greater advantage with ease to pierce him with his Darts; therefore he resolved to venture, and stand his ground.

† *Christian's*
resolution on
the approach of
Apollyon.

For thought he, † had I no more in mine eye, than the saving of my life, 'twould be the best vway to stand.

So he went on, and *Apollyon* met him; nowv the Monster vvas hideous to behold, he vvas cloathed vvith scales like a Fish; (and they are his pride) he had Wings like a Dragon, feet like a Bear, and out of his belly came Fire and Smoak, and his mouth vvas as the mouth of a Lion. When he vvas come up to *Christian*, he beheld him vvith a disdainful countenance, and thus began to question vvith him.

Apol. Whence come you, and vvither are you bound?

† *Discourse*
betwixt *Chri-*
stian and *A-*
pollyon.

Chr. I am come from the City of *De-*
struction † vvich is the place of all evil, and
am going to the City of *Zion*.

Apol.

Apol. By this I perceive thou art one of my subjects, for all that Countrey is mine; and I am the Prince and God of it. How is it then that thou hast run away from thy King? Were it not that I hope thou mayest do me more service, I would strike thee now at one blow to the ground.

Chr. I was born indeed in your Dominions, but your service was hard and your wages such as a man could not live on, † for the wages of sin is death; therefore when † Rom. 6.23. I was come to years, I did as other considerate persons do, look out, if perhaps I might mend my self.

Apol. There is no Prince that will thus lightly lose his Subjects, neither will I yet lose thee, but since thou complaineest of thy service and wages † be content to go back, what † Apollyon's flattery. our Countrey will afford, I do here promise to give thee.

Chr. But I have let my self to another, even to the King of Princes, and how can I with fairness go back with thee?

Apol. Thou hast done in this, according to the Proverb, † change a bad for a worse: but † Apollyon undervalues Christs service. it is ordinary for those that have professed themselves his Servants, after a while to give him the slip; and return again to me: do thou so too, all shall be well.

Chr. I have given him my faith, and sworn my Allegiance to him; how then can I go back from this, and not be hanged as a Traitor?

Apol. Thou didst the same by me, and yet I am willing to pass by all, if now thou wilt yet turn again, and go back.

Chr.

The Pilgrims Progress.

Chr. What I promised thee was in my non-age; and besides, I count that the Prince under whose Banner now I stand, is able to absolve me; yea, and to pardon also what I did as to my compliance with thee: and besides (O thou destroying Apollyon) to speak truth, I like his Service, his Wages, his Servants, his Government, his Company, and Countrey, better than thine: and therefore leave off to perswade me further, I am his Servant, and I will follow him.

Apollyon
pleads the
grievous ends
of Christians,
to dissuade
Christian
from persist-
ing in his way.

Apol. Consider again when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest that for the most part, his Servants come to an ill end, because they are transgressors against me and my way: How many of them have been put to shameful death? and besides, thou countest his Service better than mine; whereat he never came yet from the place where he is, to deliver any that served him out of their hands: but as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud those that have faithfully served me, from him and his; though taken by them; and so I will deliver thee.

Chr. His forbearing at present to deliver them, is on purpose to try their love whether they will cleave to him to the end: and as for the ill end thou sayest they come to, that is most glorious in their account. For, for present deliverance; they do not much expect it; for they stay for their Glory, and then they shall have it, when their Prince comes in his, and the Glory of the Angels.

Apol.

Apol. *Thou hast already been unfaithful in thy service to him ; and how dost thou think to receiue wages of him ?*

Chr. *Wherein, O Apollyon have I been unfaithful to him ?*

Apol. *Thou didst faint at first setting out, when thou wast almost choaked in the Gulf of Despond. Thou didst attempt wrong ways to be-rid of thy burden, whereas thou shouldest have stayed till thy Prince had taken it off. Thou didst sinfully sleep and lose thy choice things : thou wast also ; almost perswaded to go back at the sight of the Lions ; and when thou talkest of thy Journey and of what thou hast heard , and seen , thou art inwardly desirous of vain-glory in all that thou sayest or doest.*

Apollyon pleads Christians infirmities against him.

Chr. *All this is true , and much more , vvhich thou hast left out ; but the Prince vvhom I serve and honour , is merciful , and ready to forgive : but besides, these infirmities possessed me in thy Countrey, for there I suckt them in , and I have groaned under them, being sorry for them , and have obtained Pardon of my Prince.*

Apol. *Then Apollyon broke out into a grievous rage, saying, I am an enemy to this Prince ; I hate his Person , his Laws, and People ; I am come out on purpose to with-stand thee.*

Apollyon in a rage falls upon Christi-an.

Ch. *Apollyon, bevvare vvhat you do, for I am in the Kings High vvay , the vvay of Holiness, therefore take heed to your self.*

Apol. *Then Apollyon straddled quite over the vvhole breadth of the vvay, and said I am void of fear in this matter, prepare thy self to*

to

to die; for I swear by my Infernal Den, that thou shalt go no further, here will I spill thy soul, and with that he threw a flaming Dart at his brest; but *Christian* had a shield in his hand, with which he caught it, and so prevented the danger of that. Then did *Christian* draw, for he saw 'twas time to bestir him; and *Apollyon* as fast made at him; throwing Darts as thick as hail; by the which, notwithstanding all that *Christian* could do to avoid it, † *Apollyon* wounded him in his head, his hand and foot, this made *Christian* give a little back; *Apollyon* therefore followed his work amain, and *Christian* again took courage, and resisted as manfully as he could. This sore Combat lasted for above half a day, even 'till *Christian* was almost quite spent. For you must know that *Christian*, by reason of his wounds, must needs grow weaker and weaker.

† *Christian* wounded in his understanding, faith and conversation.

Apollyon casteth down to the ground *Christian*.

Christian's victory over *Apollyon*.

† Mich. 7. 8.

Then *Apollyon* espying his opportunity, began to gather up close to *Christian*, and wrestling with him, gave him a dreadful fall; and with that *Christian's* Sword flew out of his hand. Then said *Apollyon* I am sure of thee now, and with that, he had almost prest him to death; so that *Christian* began to despair of life. But as God would have it, while *Apollyon* was fetching of his last blow, thereby to make a full end of this good Man, *Christian* nimbly stretched out his hand for his Sword, and caught it, saying, † Rejoyce not against me, O mine enemy; when I fall I shall arise; and with that gave him a deadly thrust, which made him give back,

back, as one that had received his mortal Wound: *Christian* perceiving that, made at him again, saying, † *Nay in all these things we are more than conquerors, through him that loved us.* And with that *Apollyon* spread forth his Dragons Wings and sped him away, that *Christian* saw him no more. † Rom. 3:9 Jam. 4:7.

In this Combat no man can imagine, unless he had seen and heard as I did, what yelling, and hideous roaring *Apollyon* made all the time of the fight, he spake like a Dragon: and on the other side, what sighs and groans burst from *Christians* heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded *Apollyon* with his two edg'd Sword, then indeed he did smile, and look upward: but 'twas the dreadfulest fight that ever I saw.

A brief relation of the Combate by the Spectator.

So vvhhen the Battle was over, *Christian* said, I vwill here give thanks to him that hath delivered me out of the mouth of the Lion; to him that did help me against *Apollyon*: and so he did, saying, *Christian* gives God thanks for deliverance.

*Great Beelzebub, the Captain of this Fiend,
Design'd my ruin, therefore to this end
He sent him harness'd out; and he with rage
That hellish was, did fiercely me engage:
But blessed Michael helped me, and I
By dint of Sword did quickly make him fly:
Therefore to him let me give lasting praise,
And thanks, and bless his name always.*

Then there came to him an hand vwith some

† Christian
goes on his
Journey with
his Sword
drawn in his
hand.

The Valley of
the shadow of
Death.

† Jer. 2. 6.

† The chil-
dren of the
Spies go back.
† Numb. 13.

some of the leaves of the Tree of Life, the which *Christian* took and applied, to the wounds that he had received in the Battle; and was healed immediately. He also sat down in that place to eat Bread, and to drink of the Bottle that was given him a little before; so being refreshed, he addressed himself to his Journey, with † his Sword drawn in his hand; for he said, I know not but some other enemy may be at hand. But he met with no other affront from *Apollyon*, quite thorow this Valley.

Now at the end of this Valley, was another called the Valley of the *Shadow of Death*, and *Christian* must needs go through it, because the way to the *Cœlestial City* lay through the midst of it: Now this Valley is a very solitary place. The Prophet † *Jeremiah* thus describes it, *A Wilderness, a Land of Desarts, and of Pits, a Land of Drought and of the Shadow of Death, a Land that no man (but a Christian) passeth thorow, and where no man dwelt.*

Now here *Christian* was worse put to it than in his fight with *Apollyon*, as by the sequel you shall see.

I saw then in my Dream, that when *Christian* was got unto the Borders of the Shadow of Death, there met him two Men, † Children of them that brought up an † evil report of the good Land, making haste to go back: to whom *Christian* spake as follows.

Chr. Whither are you going?

Men. They said, Back, back; and we would have you do so to, if either life or peace is prized by you.

Chr.

The Pilgrims Progress

73

Chr. *Why? what's the matter?* said Christian.

Men. Matter! said they; we were going that way as you are going, and went as far as we durst, and indeed we were almost past coming back; for had we gone a little further, we had not been here to bring the news to thee.

Chr. *But what have you met with?* said Christian.

Men. Why, we were almost in the Valley of the shadow of Death, but *Psal. 23. 4.* that by good hap we looked before us, and *Psal. 107.* saw the danger before we came to it. 19.

Chr. *But what have you seen?* said Christian.

Men. Seen! Why the Valley it self, which is as dark as pitch; we also saw there the Hobgoblins, Satyrs, and Dragons of the Pit: we heard also in that Valley a continual howling and yelling, as of a People under unutterable misery; who there sat bound in affliction and Irons; and over that Valley hangs the discouraging Clouds of confusion; death also doth always spread his wings over it. ** Jo's 3. 5. chap. 10. 2.* In a word, it is every whit dreadful, being utterly without order.

Chr. Then said Christian; I perceive not yet, by what you have said, but that ** Jer. 2. 6.* this is my way to the desired Haven.

Men. Be it thy way, we will not chuse it for ours; so they parted, and Christian went on his way, but still with his Sword drawn in his hand, for fear lest he should be assaulted.

Pfal. 69.
14.

I saw then in my Dream so far as this Vally reached, there was on the right hand a very deep Ditch, that Ditch is it into which the blind have led the Blind in all Ages, and have both there miserably perished. Again, behold on the left hand, there was a very dangerous Quagg, into which, if even a good man falls, he finds no bottom for his foot to stand on: Into that Quagg, King David *once did fall*, and had no doubt therein been smothered, had not he that is able plucked him out.

The path-way was here also exceeding narrow, and therefore good *Christian* was the more put to it; for, when he sought in the dark, to shun the ditch on the one hand, he was ready to tip over into the mire on the other; also when he sought to escape the mire, without great carefulness, he would be ready to fall into the Ditch. Thus he went on, and I heard him here sigh bitterly: for, besides the danger mentioned above, the path-way was here so dark, that oft-times when he lift up his foot to set forward, he knew not where, or upon what he should set it next.

About the midst of this Valley, I perceived the Mouth of Hell to be, and it stood also hard by the way-side: Now thought *Christian*, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises, (things that cared not for *Christian's* Sword, as did

The Pilgrims Progress.

75

did Apollyon before) that he^e was forced to put up his Sword, and betake himself to another weapon called * *All-prayer* * Ephel. 6.
er; so he cryed in my hearing * *O Lord* 18

I beseech thee deliver my Soul. Thus he * Psal.
 went on a great while, yet still the 116. 3.

flames would be reaching towards him: also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the Streets.

This frightful sight was seen, and these dreadful noises were heard by him for several miles together, and coming to a place, where he thought he heard a company of *Fiends* coming forward to meet him, he stopt, and began to muse what he had best to do. Sometimes he had half a thought to go back. Then again he thought he might be half way through the Valley; he remembered also how he had already vanquished many a danger: and that the danger of going back might be much more than for to go forward; so he resolved to go on.

Yet the *Fiends* seemed to come nearer and nearer; but when they were come even almost at him, he cryed out with a most vehement voice, *I will walk in the strength of the Lord God*; so they gave back, and came no further.

One thing I would not let slip, I took notice that now poor Christian was so confounded, that he did not know his own voice; and thus I perceived it: Just when he was come over against the mouth of the

Christian
 put to a
 stand but
 for a while

*Christian
made be-
lieve that
he speake
Blasphemyes, when
'twas Sa-
tan that
suggested
them into
his mind.

Psalm. 23. 4.

burning Pit, one of the wicked ones got behind him, and stept up softly to him, and whisperingly suggested many grievous blasphemies to him, * which he verily thought had proceeded from his own mind. This put Christian more to it than any thing that he met with before, even to think that he should now blaspheme him that he loved so much before; yet, if he could have helped it, he would not have done it: but he had not the discretion neither to stop his ears, nor to know from whence those blasphemies came.

When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, going before him, saying,
Though I walk through the valley of the shadow of Death, I will fear none ill, for thou art with me.

Then was he glad, and that for these reasons.

First, because he gathered from thence, that some who feared God, were in this Valley as well as himself.

Secondly, For that he perceived, God was with them, though in that dark and dismal state, and why not, thought he, with me, though by reason of the Impediment that attends this place, I cannot perceive it?

Thirdly, For that he hoped (could he overtake them) to have company by and by. So he went on, and called to him that was before, but he knew not what to answer, for that he also thought himself to be alone. And by and by the day broke: then said Christian

The Pilgrims Progress.

77

Christian, * He hath turned the shadow of * Amos 5. 8.
Death into the morning.

Now morning being come, he looked back, not of desire to return, but to see, by the light of the day, what hazards he had gone through in the dark. So he saw more perfectly the Ditch that was on the one hand, and the Quagg that was on the other; also how narrow the way was which led betwixt them both; also now he saw the Hobgoblins, and Satyrs, and Dragons of the Pit, but all afar off: for after break of day, they came not nigh, yet they were discovered to him, according to that which is written, * *He discovereth deep things out of darkness, and bringeth out to light the shadow of death.*

*Christian
glad at
break of
day.*

* Job 12.
22.

Now was *Christian* much affected with his deliverance from all the dangers of his solitary way; which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him; and about this time the Sun was rising, and this was another mercy to *Christian*: for you must note, that though the first part of the Valley of the shadow of Death was dangerous, * yet this second part which he was yet to go, was, (if possible) far more dangerous: for from the place where he now stood, even to the end of the Valley, the way was all along set so full of snares, Traps, Gobs, and Nets here, and so full of Pits, Pitfalls, deep

* *The second
part of this
Valley very
dangerous.*

The Pilgrims Progress.

holes, and shelvings down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand Souls, they had in reason been cast away; but, as I said, just now the Sun was rising. Then said he,
 * Job 29.3. * *his Candle shineth on my head, and by his light I go through darkness.*

In this light therefore he came to the end of the Valley. Now I saw in my Dream, that at the end of this Vally lay blood, bones, ashes and mingled bodies of Men, even of Pilgrims that had gone this way formerly: And while I was musing what should be the reason, I espied a little before me a Cave, where two Giants, *Pope* and *Pagan*, dwelt in old times, by whose Power and Tyranny the Men whose bones, blood, ashes, &c. lay there, were cruelly put to death. But by this place *Christian* went without much danger, whereat I somewhat wondered; but I have learnt since, that *Pagan* has been dead many a day; and as for the other, though he be yet alive, he is by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joynts, that he can now do little more than sit in his Caves Mouth, grinning at Pilgrims as they go by, and biting his nails because he cannot come at them.

So I saw that *Christian* went on his way, yet at the sight of the *old Man* that sat in the Mouth of the Cave, he could not

not tell what to think, especially because he spake to him, though he could not go after him, saying, *You will never mend, till more of you be burned*: but he held his peace, and set a good face on't, and so went by: and catcht no hurt. Then sang Christian,

*O world of wonders! (I can say no less)
That I should be preserv'd in that distress
That I have met with here! O blessed be
That hand that from it hath deliver'd me!
Dangers in darkness, Devils, Hell and Sin,
Did compass me while I this Vale was in:
Tea Snares and Pits, & Traps & Nets did lie
My path about, that worthless silly I (down:
Might have been catch't, intangl'd, and cast
But since I live, let JESUS wear the Crown.*

Now as Christian went on his way, he came to a little ascent, which was cast up on purpose, that Pilgrims might see before them: up there therefore Christian went, and looking forward, he saw Faithful before him upon his Journey. Then said Christian aloud, *Ho, ho, So ho; stay, and I will be your Companion.* At that Faithful looked behind him, to whom Christian cryed, *Stay, stay, till I come up to you;* but Faithful answered, *No, I am upon my life, and the Avenger of Blood is behind me.* At this Christian was somewhat moved, and putting to all his strength, he quickly got up with Faithful, and did also over-run him; so the

Christian
overtakes
Faithful.

Chr. Pilgrims Progress.

Christian's
fall makes
Faithful
and he go
lovingly
together.

Then did Christian van-
g gloriously smile, because he had gotten
the start of his Brother: but not taking
good heed to his feet, he suddenly flum-
bled and fell, and could not rise again, un-
till Faithful came up to help him.

Then I saw in my Dream, they went
very lovingly on together; and had
sweet discourse of all things that had hap-
pened to them in their Pilgrimage: and
thus Christian began.

Chr. My honoured and well beloved
Brother Faithful, I am glad that I have
overtaken you; and that God has so tem-
pered our Spirits, that we can walk as Com-
panions in this so pleasant path.

Faith. I had thought, dear friend, to
have had your company quite from our
Town, but you did get the start of me;
wherefore I was forced to come thus much
of the way alone.

Chr. How long did you stay in the City
of Destruction, before you set out after me
on your Pilgrimage?

Faith. Till I could stay no longer; for
there was great rage presently after you
were gone out, that our City would in
short time with Fire from Heaven be
burned down to the ground.

Chr. Where did your Neighbours talk
of this?

Faith. Yes, for a while in every
bodies Mouth.

Chr. What, and did no more of them but
you come out to escape the danger?

Faith. Though there was, as I said,

Their talk
about the
Country
from
whence
they came.

The Pilgrims Progress.

81

a great talk thereof, yet I do not think they did firmly believe it. For in the heat of the discourse I heard some of them deridingly speak of you, and of your desperate journey, (for so they called this your Pilgrimage;) but I did believe, and do still, that the end of our City will be with Fire and Brimstone from above; and therefore I have made my escape.

Chr. Did you hear no talk of Neighbour Pliable?

Faith. Yes Christian, I heard that he followed you till he came at the Slough of Despond; where, as some said, he fell in; but he would not be known to have so done; but I am sure he was foundly bedabbed with that kind of dirt.

Chr. And what said the Neighbours to him?

Faith. He hath since his going back been had greatly in derision, and that among all sorts of People; some do mock and despise him, and scarce will any let him on work. He is now seven times worse than if he had never gone out of the City.

Chr. But why should they be so against him, since they also despise the way that he forsook?

Faith. Oh, they say, Hang him; he is a turn-Coat, he was not true to his profession: I think God has stirred up even his enemies to rise at him, and make him a Proverb, because he hath forsaken the way.

How Pliable was accounted of when he

was in the City.

Jer. 29. 18,

Chr. 19.

The Pilgrims Progress

Chr. Had you no talk with him before you came out?

Faith. I met him once in the Streets, but he leered away on the other side, as one ashamed of what he had done; so I spake not to him.

* 2. Pet. 2.
22. The Dog
and Sow.

Chr. Well, at my first setting out, I had hopes of that Man; but now I fear he will perish in the Overthrow of the City, for it is happened to him according to the true Proverb; The Dog is turned to his vomit again, and the Sow that was washed to her wallowing in the mire.

Faith. They are my fears of him too: but who can hinder that which will be?

Chr. Well, Neighbour Faithful, said Christian, let us leave him, and talk of things that more immediately concern our selves. Tell me now, what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder.

Faithful as-
saulted by
Wanton.

Faith. I escaped the Slough that I perceived you fell into, and got up to the Gate without that danger; onely I met with one whose Name was Wanton, that had like to have done me a mischief.

* Gen. 39.
31, 32, 33.

Chr. 'Twas well you escaped her Net; * Joseph was hard put to it by her, and he escaped her as you did, but it had like to have cost him his Life. But what did she do to you?

Faith. You cannot think (but that you know something) what a flattering tongue she had; She lay at me hard so
turn

The Pilgrims Progress.

83

men aside with her, promising me all manner of content.

Chr. Nay, she did not promise you the content of a good Conscience.

Faith. You know that I mean all carnal and fleshly content.

Chr. Thank God you have escaped her:

The Abhorred of the Lord shall fall into *Prov. 28.

the Ditch. 14.

Faith. Nay, I know not whether I did wholly escape her or no.

Chr. Why, I trow you did not consent to her desires?

Faith. No not to defile my self; for I remember an old writing that I had seen, Prov. 5. 5. which said, Her Steps take hold of Hell. Job 31. 1.

So I shut mine Eyes, because I would not be bewitched with her looks: when she railed on me, and I went my way.

Chr. Did you meet with no other assault as you came?

Faith. When I came to the foot of the Hill called Difficulty, I met with He is as a very aged Man, who asked me, What faulted by I was, and whither bound? I told him that Adam the I am a Pilgrim, going to the Coelestial first City:

Then said the old Man, Thou lookest like an honest fellow; Wilt thou be content to dwell with me, for the Wages that I shall give thee? Then I askt him his name, and where he dwelt? He said his Name was Adam the first, and that he dwelt in the Town of Deceit. I asked * Eph. 4. him then, what was his work? and 22. what the wages that he would give?

He

The Parting Dialogue.

* 1 John
2. 16.

He told me that his work was many delights; and his wages, that I should be his Heir at last. I further askt him, What House he kept, and what other Servants he had; so he told me, That his house was maintained with all the dainties in the world, and that his Servants were those of his own beggins. Then I asked how many Children he had? He said that he had but three Daughters, The * last of the flesh, the last of the eye, and the pride of life; and that I should marry them if I would. Then I asked how long time he would have me to live with him? And he told me, as long as he lived himself.

Chr. Well; and what conclusion came the Old Man and you to at last?

Faith. Why, at first I found my self somewhat inclinable to go with the Man, for I thought he spake very fair; but looking in his fore-head, as I talked with him, I saw there written, *Put off the old Man with his Deeds.*

Chr. And how then?

Faith. Then it came burning hot into my mind; whatever he said, and however he flattered, when he got me home to his House he would sell me for a Slave. So I bid him forbear to talk, for I would not come near the Door of his House. Then he reviled me, and told me, that he would send such a one after me, that should make my way bitter to my Soul: So I turned to go away from him; but just as I turned my self to go thence,

The Pilgrims Progress.

85

Thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself. This made me cry, *O wretched Man!* So I went on my way up the Hill.

* Rom. 7.
24.

Now when I had got about half way up, I looked behind me, and saw one coming after me, swift as the wind: so he overtook me just about the place where the Settle stands.

Chr. Just there, said Christian, did I sit down to rest me; but being overcome with sleep, I there lost this Roll out of my Bosom.

Faith. But, good Brother, hear me out: So soon as the man overtook me, he was but a word and a blow; for down he knockt me, and laid me for dead. But when I was a little come to myself again, I asked him wherefore he served me so? he said, because of my secret inclining to Adam the first; and with that he struck me another deadly blow on the breast, and beat me down backward; so I lay at his foot as dead as before. So when I came to my self again, I cryed him mercy; but he said, I know not how to shew mercy; and with that knockt me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.

Chr. What was that that bid him forbear?

Faith. I did not know him at first, but as I went by, I perceived the holes in his hands and in his side, then I concluded

laid his
blessed
witness
and

The Pilgrims Progress.

ded that he was our Lord. So I went up the Hill.

*The Thunder of Mo-
ses

Chr. That Man that overtook you was Moses; he spareth none, neither knoweth he how to shew mercy to those that transgress his Law.

Faith. I know it very well, it was not the first time that he has met with me. 'Twas he that came to me when I dwelt securely at home, and that told me he would burn my house over my head, if I staid there.

Chr. But did you not see the house that stood there on the top of the Hill on the side of which Moses met you?

Faith. Yes, and the Lions too, before I came at it; but for the Lions, I think they were asleep, for it was about Noon; and because I had so much of the day before me, I passed by the Porter and came down the Hill.

Chr. He told me indeed that he saw you go by, but I wish you had called at the house, for they would have shewed you so many Rarities, that you would scarce have forgot them to the day of your death. But pray tell me, did you meet no body in the Valley of Humility?

Faithful
assaulted
by Discon-
tent.

Faith. Yes, I met with one Discontent, who would willingly have perswaded me to go back again with him: his reason was, for that the Valley was altogether without Honour; he told me moreover, That there to go, was the way to disobey all my Friends, as Pride, Arrogancy, Self-conceit, Worldly Glory, with others, who

he knew, as he said, would be very much offended, if I made such a fool of my self, as to wade through this Valley.

Chr. Well, how did you answer him?

Faith. I told him that although all Faithful's these that he named, might claim Kin- answer to dred of me, and that rightly, (for indeed Discontent. they were my Relations, according to the flesh), yet since I became a Pilgrim, they have disowned me, and I also have rejected them; and therefore they were to me now no more than if they had never been of my Lineage; I told him moreover, That as to this Valley, he had quite mis-represented the thing: for before Honour is Humility, and a haughty spirit before a fall. Therefore said I, I had rather go through this Valley to the Honour that was so accounted by the wisest, than chuse that which he esteemed most worthy our affections.

Chr. Met you with nothing else in that Valley?

Faith. Yes, I met with Shame. But of all the Men that I met with in my Pilgrimage, he, I think, bears the wrong name: the other would be said nay, after a little argumentation (and somewhat else,) but this bold-faced Shame would never have done.

He is assaulted with Shame.

Chr. Why, What did he say to you?

Faith. What! why he objected against Religion it self; he said 'twas a pitiful, low, sneaking business for a man to

The Pilgrims Progress.

1 Cor. 1.
26. chap.
3. 18.
Phil. 3. 8.
* John 7.
48.

to mind Religion; he said that a tender Conscience was an unmanly thing; and that for a man to watch over his words and ways, so as to tie up himself from that hectoring Liberty that the brave Spirits of the time accustom themselves unto, would make him the Ridicule of the times. He objected also, that but few of the Mighty, Rich, or Wise, were ever of my opinion; nor any of them neither, before they were perswaded to be Fools, and to be of a voluntary fondness, to venture the loss of all, for no body knows what. He moreover objected * the base and low estate and condition of those that were chiefly the Pilgrims of the times in which they lived; also their Ignorance; and want of understanding in all natural Science. Yea, he did hold me to it at that rate also, about a great many more things than here I relate; as, that it was a shame to sit whining and mourning under a Sermon, and a shame to come sighing and groaning home. That it was a shame to ask my Neighbour forgiveness for petty faults, or to make restitution where I had taken from any. He said also that Religion made a man grow strange to the great, because of a few Vices (which he called by finer names) and made him own and respect the base, because of the same Religious fraternity. And is not this, said he, a shame?

Chr. And what did you say to him?

Faith.

The Pilgrims Progress.

89

Faith. Say! I could not tell what to say at first, Yea, he put me so to it, that my Blood came up in my Face; even this *Shame* fetch't it up, and had almost beat me quite off. But at last I began to consider, * That that which ^{*Luk 16.} is highly esteemed among Men, is had ^{15.} in an abomination with God. And I thought again, this *Shame* tells me what Men are, but it tells me nothing what God or the Word of God is. And I thought moreover, that at the day of doom we shall not be doomed to death or life, according to the hectoring Spirits of the world; but according to the wisdom and Law of the Highest. Therefore thought I, what God says is best indeed, is best, though all men in the world are against it. Seeing then that God prefers his Religion, seeing God prefers a tender Conscience, seeing they that make themselves Fools for the Kingdom of Heaven are wisest; and that the poor man that loveth Christ, is richer than the greatest man in the world that hates him; *Shame* depart, thou art an Enemy to my Salvation: shall I entertain thee against my Sovereign Lord? How then shall I look him in the face at his coming? Should I now be ashamed of his ways and servants, how can I expect the blessing? But indeed this *Shame* was a bold Villain; I could scarce shake him out of my company; yea he would be haunting of me, and continually whispering me in the ear, with some one or other

Mark. 8. 3.

The Pilgrims Progress.

other of the infirmities that attend Religion: But at last I told him, 'twas but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory: And so at last I got past this importunate one.

And when I had shaken him off, then I began to sing;

*The Tryals that those men do meet withal
That are obedient to the Heavenly call,
Are manifold, and suited to the flesh,
And come, and come, and come again afresh,
That now or sometime else, we by them may
Be taken, overcome, and cast away.
O let the Pilgrims, let the Pilgrims then,
Be vigilant, and quit themselves like Men.*

Chr. I am glad, my Brother, that thou didst withstand this Villain so bravely: for of all, as thou sayest, I think he has the wrong Name: for he is so bold as to follow us in the Streets, and to attempt to put us to shame before all men; that is, to make us ashamed of that which is good: but if he was not himself audacious, he would never attempt to do as he does; but let us still resist him; for notwithstanding all his bravaadoes, he promoteth the Fool, and none else. *The Wise shall inherit glory, said Solomon, but shame shall be the promotion of Fools;*

Prov. 3.35.

Faith. I think we must cry to him for help against shame, that would have us be valiant for Truth upon the Earth.

Chr. You say true. But did you meet any body else in that Valley?

Faith.

The Pilgrims Progress.

91

Faith. No not I, for I had Sunshine all the rest of the way, through that, and also through the Valley of the shadow of death.

Chr. *'Twas well for you, I am sure it fared far otherwise with me.* I had for a long season, as soon almost as I entred into that Valley, a dreadful Combat with that foul Fiend *Apollyon*: Yea, I thought verily he would have killed me; especially when he got me down, and crush't me under him, as if he would have crush't me to pieces. For as he threw me, my sword flew out of my hand; nay he told me, *He was sure of me*: but I cryed to God, and he heard me, and delivered me out of all my troubles. Then I entred into the Valley of the shadow of death, and had no light for almost half the way through it. I thought I should have been killed there, over and over: but at last, day broke, and the Sun rose, and I went through that which was behind with far more ease and quiet.

Moreover, I saw in my Dream, that as they went on, *Faithful*, as he chanced to look on one side, saw a man whose name is *Talkative*, walking at a distance besides them (for in this place there was room enough for them all to walk;) *He was a tall Man, and something more comely at a distance than at hand*: To this man, *Faithful* addressed himself in this manner.

Talkative described.

Faith. Friend, *Whither away?* Are you going to the Heavenly Country?

Talk. I am going to the same place.

Faith. *That is well: Then I hope we shall have your good Company.*

Talk.

The Pilgrims Progress.

Faithful
and Talka-
tive enter
discourse.

Talkative's
dislike of
bad dis-
course.

Talk. With a very good will, will I be your Companion.

Faith. Come on then, and let us go together, and let us spend our time in discoursing of things that are profitable.

Talk. To talk of things that are good, to me is very acceptable; with you, or with any other; and I am glad that I have met with those that incline to so good a work. For to speak the truth, there are but few that care thus to spend their time (as they are in their travels,) but chuse much rather to be speaking of things to no profit; and this hath been a trouble to me.

Faith. That is indeed a thing to be lamented; for what things so worthy of the use of the tongue and mouth of men on Earth, as are the things of the God of Heaven?

Talk. I like you wonderful well; for your sayings are full of conviction; and I will add, what thing is so pleasant, and what so profitable, as to talk of the things of God?

What things so pleasant? (that is, if a man hath any delight in things that are wonderful) for instance: If a man doth delight to talk of the History or the Mystery of things, or if a man doth love to talk of Miracles, Wonders, or Signs, where shall he find things recorded so delightful, and so sweetly penned, as in the holy Scripture?

Faith. That's true: but to be profited by such things in our talk should be that which we design.

Talk. That is it that I said; for to talk of such things is most profitable, for by so doing, a man may get knowledge of many things;

The Pilgrims Progress.

93

things; as of the vanity of earthly things, and the benefit of things above: (thus in general) but more particular, By this a man may learn the necessity of the New-birth, the insufficiency of our works, the need of Christ's righteousness, &c. Besides, by this a man may learn what it is to repent, to believe, to pray, to suffer, or the like: by this also a man may learn what are the great promises and consolations of the Gospel, to his own comfort. Further, by this a man may learn to refuse false opinions, to vindicate the truth, and also to instruct the ignorant.

Talkatives
*fine dis-
course.*

Faith. *All this is true, and glad am I to hear these things from you.*

Talk. Alas, the want of this is the cause that so few understand the need of Faith, and the necessity of a work of Grace in their Soul, in order to eternal life; but ignorantly live in the works of the Law, by which a man can by no means obtain the Kingdom of Heaven.

Faith. *But by your leave, heavenly knowledge of these is the gift of God; no Man attaineth to them by humane industry, or only by the talk of them.*

Talk. All that I know very well. For a man can receive nothing except it be given him from Heaven; all is of Grace, not of works: I could give you an hundred Scriptures for the confirmation of this.

O brave
Talkative!

Faith. *Well then, said Faithful; what is that one thing, that we should at this time found our discourse upon?*

Talk.

O brave
Talkative!

Talk. What you will: I will talk of things heavenly, or things earthly; things Moral, or things Evangelical; things sacred, or things Prophane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial: provided that all be done to our profit.

Faithful
beguiled by
Talkative.

Faith. Now did Faithful begin to wonder, and stepping to Christian (for he walked all this while by himself) he said to him, but softly, What a brave companion have we got! Surely this man will make a very excellent Pilgrim.

Christian
makes a discovery of
Talkative,
telling
Faithful
who he was.

Chr. At this Christian modestly smiled; and said, This man with whom you are so taken, will beguile with this tongue of his, twenty of them that know him not.

Faith. Do you know him then?

Chr. Know him! Yes, better than he knows himself.

Faith. Pray what is he?

Chr. His name is *Talkative*, he dwelleth in our Town; I wonder that you should be a stranger to him, only I consider that our Town is large.

Faith. Whose Son is he? and whereabout doth he dwell?

Chr. He is the Son of one *Say-well*, he dwelt in *Prating-row*, and he is known of all that are acquainted with him, by the name of *Talkative* in *Prating-row*, and notwithstanding his fine tongue, he is but a sorry fellow.

Faith. Well he seems to be a very pretty man.

Chr.

Chr. That is to them that have not through acquaintance with him, for he is best abroad, near home he is ugly enough: your saying that he is a *pretty man*, brings to my mind what I have observed in the work of the Painter, whose Pictures shew best at a distance; but very near, more displeasing.

Faith. *But I am ready to think you do not jest, because you smiled.*

Chr. God forbid that I should jest, (though I smiled) in this matter, or that I should accuse any falsely; I will give you a further discovery of him. This man is for any company, and for any talk; as he talketh now with you, so will he talk when he is on the Ale-bench: And the more drink he hath in his Crown, the more of these things he hath in his mouth: Religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his Religion is to make a noise therewith.

Faith. Say you so: then am I in this man greatly deceived.

Chr. Deceived! you may be sure of it. Remember the Proverb, *They say, and do not: but the Kingdom of God is not in Word, but in Power.* He talketh of Prayer, of Repentance, of Faith, and of the New-birth: but he knows but only to talk of them. I have been in his Family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of Religion, as the white of an Egg is of savour. There

Mat. 23.

1. Cor. 4.2.

Talkative talks but does not.

His House is empty of Religion.

is

*He is a
stain to Re-
ligion* Rom.
2. 24. 25.

*The Pro-
verb that
goes of him*

*Men shun
to deal
with him.*

is there neither Prayer, nor sign of Re-
pentance for sin. Yea, the brute in his
kind serves God far better than he. He is
the very stain, reproach and shame of Re-
ligion to all that know him, it can hardly
have a good word in all that end of the
Town where he dwells, through him. Thus
say the common people that know him,
A Saint abroad, & a Devil at home. His poor
family finds it so: he is such a churl, such
a railer at, and so unreasonable with his
Servants, that they neither know how to
do for, or to speak to him. Men that have
any dealings with him, say 'tis better to
deal with a *Turk* than with him, for fairer
dealing they shall have at their hands. This
Talkative (if it be possible,) will go be-
yond them, defraud, beguile, and over-
reach them. Besides, he brings up his Sons
to follow his steps; and if he finds in any
of them a *foolish timorousness*, (for so he calls
the first appearance of a tender conscience)
he calls them fools and block-heads; and
by no means will employ them in much, or
speak to their commendations before o-
thers. For my part I am of opinion, that
he has, by his wicked life, caused many to
stumble and fall, and will be, if God pre-
vents not, the ruine of many more.

Faith. Well, my Brother, I am bound to be-
lieve you; not only because you say you know
him, but also because like a Christian you
make your reports of men. For I cannot think
that you speak these things of ill will, but be-
cause it is even so as you say.

Cbr. Had I known him no more than
you

The Pilgrims Progress.

97

you, I might perhaps have thought of him as at the first you did. Yea, had he received this report at their hands only that are enemies to Religion, I should have thought it had been a slander: (A Lot that often falls from bad mens mouths upon good mens names and professions:) But all these things, yea, and a great many more as bad, of my own knowledge I can prove him guilty of. Besides, good men are ashamed of him, they can neither call him *Brother*, nor *Friend*; the very naming of him among them makes men blush if they know him.

Faith. *Well, I see that saying and doing are two things, and hereafter I shall better observe this distinction.*

Chr. They are two things indeed, and are as diverse, as are the Soul and the Body: For as the Body without the Soul, is but a dead Carcass; so, *Saying*, if it be alone, is but a dead Carcass also. The Soul of Religion is the practick part: *Pure Religion* James 1. *and undefiled before God and the Father, is* 27. *see ver.* *this, to visit the fatherless and widows in* 23, 24, 25, *their affliction, and to keep himself unspotted* 26. *from the World.* This Talkative is not aware of, he thinks that *hearing* and *saying* will make a good Christian: and thus he deceiveth his own Soul. Hearing is but as the sowing of the Seed; talking is not sufficient to prove that fruit is indeed in the heart and life: and let us assure our selves, that at the day of Doom, men shall be judged according to their fruits. It will not be said then, *Did you believe?* but, *See Mar.* *were you Doers, or Talkers only?* and ac- 14. 25.

F

cord-

The Pilgrims Progress.

cordingly shall they be judged. The end of the world is compared to our Harvest, and you know men at Harvest regard nothing but fruit. Not that any thing can be accepted that is not of Faith: But I speak this to shew you how insignificant the profession of *Talkative* will be at that day.

Lev. 11.
Deut. 14.

Faithful
convinced
of the bad-
ness of Tal-
kative.

Faith. *This brings to my mind that of Moses, By which he describeth the beast that is clean. He is such an one that parteth the hoof, and cheweth the cud: Not that parteth the hoof only, or that cheweth the cud only. The Hare cheweth the cud, but yet is unclean because he parteth not the hoof. And this truly resembleth Talkative; he cheweth the cud, he seeketh knowledge, he cheweth upon the Word, but he divideth not the hoof, he parteth not with the way of sinners; but as the Hare, he retaineth the foot of a Dog, or Bear, and therefore he is unclean.*

1 Cor. 13. 1,
2, 3. ch. 14.
7. Tal-
kative, like
two things
that sound
without
life.

Chr. You have spoken, for ought I know, the true Gospel-sence of those Texts; and I will add another thing: Paul calleth some men, yea, and those great talkers too, *Sounding Brass, and tinkling Cymbals*; that is, as he expounds them in another place, *Things without life giving sound*. Things without life, that is, without the true Faith and Grace of the Gospel; and consequently, things that shall never be placed in the Kingdom of Heaven among those that are the Children of life: Though their sound by their talk be as if it were the tongue or voice of an Angel.

Faith. *Well, I was not so fond of his compa-*

ry at first, but I am as sick of it now. What shall we do to be rid of him?

Chr. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart and turn it.

Faith. What would you have me to do?

Chr. Why! go to him, and enter into some serious discourse about the power of Religion: And ask him plainly (when he has approved of it, for that he will) whether this thing be set up in his Heart, House, or Conversation.

Faith. Then *Faithful* stept forward again, and said to *Talkative*: Come, what cheer? how is it now?

Talk. Thank you, well. I thought we should have had a great deal of talk by this time.

Faith. Well, if you will we will fall to it now; and since you left it with me to state the question, let it be this: How doth the saving Grace of God discover it self, when it is in the heart of a man?

Talk. I perceive then that our talk must be about the power of things; Well 'tis a very *Talkative's* good question, and I shall be willing to answer you. And take my answer in brief very of a thus. First, Where the Grace of God is in the work of heart, it causeth there a great out-cry against grace. *fin.* Secondly,-----

Faith. Nay, hold, let us consider of one at once; I think you should rather say, It shows it self by inclining the Soul to abhor its sin.

Talk. Why, what difference is there between crying out against, and abhorring of sin?

They cry out against sin, no sign of grace. Faith. Ob! a great deal; a man may cry out against sin of policy; but he cannot abhor it, but by virtue of a godly antipathy against it: I have heard many cry out against sin in the Pulpit, who yet can abide it well enough in the heart, house, and conversation.

Gen. 39. 15. Joseph's Mistress cryed out with a loud voice as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him. Some cry out against sin, even as the Mother cryes out against her Child in her lap, when she calleth it Slut, and Naughty Girl, and then falls to hugging and kissing it.

Talk. You lie at the catch I perceive.

Faith. No not I, I am only for setting things right. But what is the second thing whereby you will prove a discovery of a work of grace in the heart?

Talk. Great Knowledge of Gospel-Mysteries.

Great knowledge no sign of Grace. Faith. This sign should have been first, but first or last, it is also false; for, knowledge, great knowledge may be obtained in the Mysteries of the Gospel, and yet no work of grace

1 Cor. 13. in the Soul. Yea, if a man have all knowledge, he may yet be nothing; and so consequently be no child of God. When Christ said, Do you know all these things? And the Disciple had answered, Yes: He addeth, Blessed are ye if ye do them. He doth not lay the blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attended with doing: He that knoweth his Masters will and doeth it not. A man may know like an Angel, and yet be no Christian: therefore your

your sign of it is not true. Indeed to know is a thing that pleaseth Talkers and Boasters; but to do, is that which pleaseth God. Not that the heart can be good without knowledge; for without that the heart is naught: There is therefore knowledge, and knowledge. Knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of faith and love, which puts a man upon doing even the will of God from the heart: the first of these will serve the Talker, but without the other the true Christian is not content. Give me understanding and I shall keep thy Law, yea, I shall observe it with my whole heart, Psal. 119. 34.

Knowledge and knowledge.

True Knowledge attended with endeavours.

Talk. You lie at the catch again, this is not for edification.

Faith. Well, if you please propound another sign how this work of grace discovereth it self where it is.

Talk. Not I, for I see we shall not agree.

Faith. Well, if you will not, Will you give me leave to do it?

Talk. You may use your liberty.

Faith. A work of grace in the soul discovereth it self, either to him that hath it, or to standers by.

One good sign of grace. John 16. 8.

To him that hath it, thus. It gives him conviction of sin, especially of the defilement of his nature, and the sin of unbelief. (for the sake of which he is sure to be damned, if he findeth not mercy at Gods hand by faith in Jesus Christ.) This sight and sense of things worketh in him sorrow and shame for sin; he findeth moreover revealed in him the Saviour of the

Rom. 7. 24. John 16. 9. Mar. 16. 16. Psal. 38. 18. Jer. 31. 19. Gal. 2. 15. Acts 4. 12. Math. 5. 6.

The Pilgrims Progress.

World, and the absolute necessity of closing with him for life, at the which he findeth hungerings and thirstings after him; to which hungerings, &c. the Promise is made. Now according to the strength or weakness of his Faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this World. But though I say it discovereth it self thus unto him; yet it is but seldom that he is able to conclude that this is a work of Grace, because his corruptions now, and his abused reason, makes his mind to mis-judge in this matter; therefore in him that hath this work there is required a very sound Judgment, before he can with steadiness conclude that this is a work of Grace.

To others it is thus discovered.

Rom. 10.

10.

Phil. 1.27.

Math. 5.9.

John 2.

Psal. 50.20.

Job 42. 5.

6.

Ezek. 29.

43.

1. By an experimental confession of his Faith in Christ. 2. By a life answerable to that confession, to wit, a life of holiness, heart-holiness, family-holiness (if he hath a Family) and by Conversation-holiness in the world: which in the general teacheth him, inwardly to abhor his sin, and himself for that in secret, to suppress it in his Family, and to promote holiness in the world; not by talk only, as an Hypocrite or Talkative person may do, but by a practical Subjection in Faith and love to the power of the Word: and now Sir, as to this brief description of the work of Grace, and also the discovery of it, if you have ought to object, object: if not, then give me leave to propound to you a second question.

Talk. Nay, my part is not now to object, but to hear; let me therefore have your second question.

Faith.

Faith. It is this. Do you experience this? Another first part of this description of it? and doth good sign of your life and conversation testifie the same? grace. or standeth your Religion in word or Tongue, and not in Deed and Truth? pray, if you incline to answer me in this, say no more than you know the God above will say Amen to; and also, nothing but what your Conscience can justifie you in. For, not he that commendeth himself is approved, but whom the Lord commendeth. Besides, to say I am thus and thus, when my Conversation, and all my Neighbours tell me I lye, is great wickedness.

Talk. Then Talkative at first began to blush, but recovering himself, thus he replied. You come now to experience, to Conscience, and God: and to appeal to him for Justification of what is spoken: This kind of discourse I did not expect, nor am I disposed to give an answer to such questions, because, I count not my self bound thereto, unless you take upon you to be a Catechiser; and, though you should so do, yet I may refuse to make you my Judge: But I pray will you tell me, why you ask me such questions?

Faith. Because I saw you forward to talk, and because I knew not that you had ought else but notion. Besides, to tell you all the truth, I have heard of you, that you are a man whose Religion lies in talk, and that your conversation gives this your Mouth-profession the lye. They say you are a spot among Christians, and that Religion fareth the worse for your ungodly conversation; that some already have stumbled at your wicked ways, and that more

Talkative
not pleased
with Faith-
ful's questi-
on.

The reason
why Faith-
ful put him
to that
question.

Faithful's
plain deal-
ing to
are Talkative.

The Pilgrims Progress.

are in danger of being destroyed thereby ; your Religion, and an Ale-house, and Covetousness, and Uncleaness, and Swearing, and Lying, and vain Company-keeping, &c. will stand together. The Proverb is true of you, which is said of a Whore, to wit, That she is a shame to all women ; so you are a shame to all Professors.

Talkative
strikes away
from
Faithful.

Talk. Since you are ready to take up reports, and to judge so rashly as you do ; I cannot but conclude you are some peevish or melancholick man, not fit to be discoursed with, and so adieu.

A good
ridance.

Chr. Then came up Christian and said to his Brother, I told you how it would happen, your words and his lusts could not agree ; he had rather leave your company, than reform his life : but he is gone, as I said, let him go ; the loss is no mans but his own, he has saved us the trouble of going from him : for he continuing (as I suppose he will do) as he is, he would have been but a blot in our company : besides, the Apostle says, *From such withdraw thy self.*

Faith. But I am glad we had this little discourse with him, it may happen that he will think of it again ; however, I have dealt plainly with him ; and so am clear of his blood, if he perisheth.

Chr. You did well to talk so plainly to him as you did : there is but little of this faithful dealing with men now adays, and that makes Religion to stink so in the Nostrils of many, as it doth : for they are these Talkative Fools, whose Religion is only in word,

world, and are debauched and vain in their Conversation, that (being so much admitted into the fellowship of the godly) do puzzle the World, blemish Christianity, and grieve the sincere. I wish that all men would deal with such as you have done, then should they either be made more conformable to Religion, or the company of Saints would be too hot for them. Then did Faithful say,

*How Talkative at first lifts up his Plumes!
How bravely doth he speak! how he presumes
To drive down all before him! but so soon
As Faithful talks of Heart-work, like the
Moon*

*That's past the full, into the wane he goes;
And so will all, but he that Heart-work
knows.*

Thus they went on talking of what they had seen by the way; and so made that way easie, which would otherwise no doubt have been tedious to them: for now they went through a Wilderness.

Now when they were got almost quite out of this Wilderness, Faithful chanced to cast his eye back, and espied one coming after them, and he knew him. Oh! said Faithful to his Brother, who comes yonder? Then Christian looked, and said, It is my good friend Evangelist. Al, and my good friend too, said Faithful; for 'twas Evangelist he that set me the way to the Gate. Now overtaken was Evangelist come up unto them, and then thus saluted them.

The Pilgrims Progress.

Evan. Peace be with you, dearly beloved, and, peace be to your helpers.

They are glad at the sight of him.

Chr. Welcome, welcome, my good Evangelist, the sight of thy countenance brings to my remembrance thy ancient kindness, and unwearied labouring for my eternal good.

Faith. And a thousand times welcome, said good Faithful; thy Company, O sweet Evangelist, how desirable is it to us poor Pilgrims!

Evan. Then said Evangelist, How hath it fared with you my friends, since the time of our last parting? what have you met with, and how have you behaved your selves?

Chr. Then Christian and Faithful told him of all things that had happened to them in the way, and how, and with what difficulty they had arrived to that place.

His Exhortation to them.

Evan. Right glad am I, said Evangelist; not that you have met with Trials, but that you have been Victors; and for that you have (notwithstanding many weaknesses,) continued in the way to this very day.

*John 4. 36.
Gal. 6. 9.*

1 Cor. 9. 24,

25, 29, 27.

Rev. 3. 11.

I say, right glad am I of this thing, and that for mine own sake and yours; I have sowed, and ye have reaped; and the day is coming, when both he that sowed, and they that reaped shall rejoyce together; that is, if you hold out; for, in due time ye shall reap, if ye faint not. The Crown is before you, and it is an incorruptible one; so run that you may obtain it. Some there be that set out for this Crown, and after they have gone far for it, another comes in and

and takes it from them: hold fast therefore that you have, let no man take your Crown; you are not yet out of the Gunshot of the Devil: you have not resisted unto blood, striving against sin. Let the Kingdom be always before you, and believe stedfastly concerning things that are invisible. Let nothing that is on this side the other World get within you; and above all, look well to your own hearts, and to the Lusts thereof; for they are deceitful above all things, and desperately wicked: set your faces like a flint, you have all power in Heaven and Earth on your side.

Chr. Then † Christian thanked him for his exhortation, but told him withall, that they would have him speak farther to them for their help the rest of the way; and the rather, for that they well knew that he was a Prophet, and could tell them of things that might happen unto them; and also how they might resist and overcome them. To which request Faithful also consented. So Evangelist began as followeth.

Evan. † My Sons, you have heard in the words of the truth of the Gospel, that you must through many Tribulations enter into the Kingdom of Heaven. And again, that in every City, bonds and afflictions abide on you; and therefore you cannot expect that you should go long on your Pilgrimage without them in some sort or other. You have found something to the truth of these testimonies upon you already; and more will immediately follow: For now as you see you are almost out of this Wil-

† They do thank him for his exhortation.

† He predicteth what troubles they shall meet with in Vanity Fair; and encourages them to stedfastness.

domness,

The Pilgrims Progress.

* He whose
lot it will
be there to
suffer, will
have the
better of
his brother.

derness, and therefore you will soon come into a Town that you will by and-by see before you: and in that Town you will be hardly beset with enemies, who will strain hard but they will kill you: and be you sure that one or both of you must seal the testimony which you hold, with blood: but be you faithful unto death, and the King will give you a Crown of Life. * He that shall die there, although his Death will be unnatural; and his pain perhaps great, he will yet have the better of his fellow; not only because he will be arrived at the Celestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his Journey. But when you are come to the Town, and shall find fulfilled what I have here related, then remember your friend, and quit your-selves like men; and commit the keeping of your Souls to your God in well doing, as unto a faithful Creator.

Eze 40. 17.
Eccles. 1. 4.
ch. 2. 11,
17.

Then I saw in my Dream, that when they were got out of the Wilderness, they presently saw a Town before them, and the name of that Town is *Vanity*; and at the Town there is a Fair kept called *Vanity-Fair*; it is kept all the year long: it beareth the name of *Vanity-Fair*, because the Town where it is kept is *lighter than Vanity*; and also, because all that is there sold, or that cometh thither, is *Vanity*. As is the saying of the wise, *All that cometh is Vanity.*

This Fair is no new erected business, but

but a thing of ancient standing; I will shew you the original of it.

Almost five thousand years ago, there were Pilgrims walking to the Celestial City, as these two honest persons are; and *The Anti-quity of this Fair.*

Beelzebub, *Apollyon*, and *Legion*, with their Companions, perceiving by the Path that the Pilgrims made, that their way to the City lay through this *Town of Vanity*, they contrive here to set up a Fair; a Fair where-

in should be sold of *all sorts of Vanity*, and that it should last all the year long. Therefore at this Fair are all such Merchandize *The Merchandize of this Fair.* sold, as Houses, Lands, Trades, Places, Honours, Preferments, Titles, Countries, Kingdoms, Lusts, Pleasures; and Delights of all sorts, as Whores, Bawds, Wives, Husbands, Children, Masters, Servants, Lives, Blood, Bodies, Souls, Silver, Gold, Pearls, precious Stones, and what not?

And moreover, at this Fair there is at all times to be seen Jugglings, Cheats, Games, Plays, Fools, Apes, Knaves, and Rogues, and that of every kind.

Here are to be seen too, and that for nothing, Thefts, Murders, Adulteries, False Swearers, and that of a Bloud-red colour.

And as in other Fairs of less moment, there are several Rows and Streets under their proper Names, where such Wares are vended: So here likewise, you have the proper places, Rows, Streets, (*viz.* Countries and Kingdoms) where the Wares of this Fair are soonest to be found: *The Streets*
Here is the *Britain Row*, the *French Row*, of the Fair.
the.

The Pilgrims Progress.

the *Italian* Row, the *Spanish* Row, the *German* Row, where several sorts of Vanities are to be sold. But as in other *Fairs*, some one Commodity is as the chief of all the Fair, so the Ware of *Rome* and her Merchandize is greatly promoted in this Fair: Only our *English* Nation, with some others, have taken a dislike thereat.

1 Cor. 5. 10.
Christ went
through
this Fair.

Matth. 4. 1.
Luk 4. 5,
6, 7.

Christ
bought no-
thing in
this Fair.

The Pil-
grims enter
the Fair.

Now, as I said, the way to the *Cœlestial* City lies just through this *Town*, where this lusty Fair is kept; and he that will go to the City and yet not go through this *Town*, must needs go out of the *World*. The Prince of Princes himself, when here, went through this *Town* to his own Countrey, and that upon a Fair-day too: Yea, and as I think, it was *Beelzebub*, the chief Lord of this Fair, that invited him to buy of his *Vanities*; yea, would have made him Lord of the Fair, would he but have done him Reverence as he went through the *Town*. Yea, because he was such a person of honor, *Beelzebub* had him from *Street* to *Street*, and shewed him all the Kingdoms of the world in a little time, that he might (if possible) allure that Blessed One, to cheapen and buy some of his *Vanities*. But he had no mind to the Merchandize, and therefore left the *Town*, without laying out so much as one farthing upon these *Vanities*. This Fair therefore is an ancient thing, of long standing, and a very great Fair.

Now these Pilgrims, as I said, must needs go through this Fair: Well, so they did; but behold, even as they entered into the Fair, all the people in the Fair were moved, and

and the Town it self as it were in a Hub-*The Fair is a hubbub about them.*
 bub about them; and that for several rea-
 sons: For,

First, The Pilgrims were cloathed with
 such kind of *Raiment*, as was diverse from
 the *Raiment* of any that traded in that *Fair*.
 The people therefore of the *Fair* made a
 great gazing upon them: Some said they
 were Fools, some they were Bedlams, and
 some they were Outlandish men.
The first cause of the hubbub.

Secondly, And as they wondred at their
Apparel, so they did likewise at their *Speech*; 1 Cor. 2.7,
 for few could understand what they said: 8.
 they naturally spoke the Language of *Cana-*
an; But they that kept the *Fair*, were the
 men of this World: So that from one end
 of the *Fair* to the other, they seemed *Bar-*
barians each to the other.
The second cause of the hubbub.

Thirdly, But that which did not a little
 amuse the Merchandizers, was, that these
 Pilgrims set very light by all their Wares,
 they cared not so much as to look upon
 them: And if they called upon them to
 buy, they would put their fingers in their
 ears and cry, *Turn away mine eyes from be-*
holding Vanity; and look upwards, signify-
 ing that their Trade and Traffick was in
 Heaven.
Third cause of the hubbub.

One chanced mockingly, beholding the
 carriages of the men, to say unto them,
What will ye buy? but they looking gravely
 upon him, said, *We buy the Truth*. At that,
 there was an occasion taken to despise the
 men the more; some mocking, some taunt-
 ing, some speaking reproachfully, and some
 calling upon others to smite them. At last
 things.
The fourth cause of the hubbub.

The Fair in a hubbub. things came to an hubbub, and great stir in the Fair; in so much that all order was confounded. Now was word presently brought to the *great one of the Fair*, who quickly came down, and deputed some of his most trusty Friends to take those men into examination, about whom the Fair was almost overturned. So the men were brought to examination; and they that sat upon them, asked them whence they came, whither they went, and what they did there in such an unusual Garb? * They told them, that they were Pilgrims and Strangers in the world, and that they were going to their own Country † which was the heavenly *Jerusalem*; and that they † Heb. 11. had given no occasion to the men of the 12, 13, 14, Town, nor yet to the Merchandizers, thus 15, 16. to abuse them, and to let them in their Journey; except it was, for that, when one asked them what they would buy, they said, they would *buy the Truth*. But they that were appointed to examine them, did not believe them to be any other than Bedlams and mad; or else such as came to put all things into a confusion in the Fair. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the Cage, that they might be made a Spectacle to all the men of the Fair. There therefore they lay for some time, and were made the objects of any mans sport, or malice, or revenge. The great one of the Fair laughing still at all that befel them. But the men being patient, and not rendering railing for railing,

They are examined

** They tell who they are, and whence they came.*

They are not believed.

They are put in the Cage.

Their behaviour in the Cage.

ing, but contrariwise blessing, and giving good words for bad, and kindness for injuries done : Some men in the Fair that were more observing, and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men : They therefore in angry manner let fly at them again, counting them as bad as the men in the Cage, and telling them that they seemed Confederates, and should be made partakers of their Misfortunes. The other replied, that for ought they could see, the men were quieter, and sober; and intended no body any harm; and that there were many that Traded in their Fair, that were more worthy to be put into the Cage, yea, and Pillory too, than were the men that they had abused. Thus, after divers words had passed on both sides, (the men behaving themselves all the while very wisely and soberly before them,) they fell to some blows among themselves, and did harm one to another. Then were these two poor men brought before their Examiners again, and there charged as being guilty of the late Hubbub that had been in the Fair. So they beat them pitifully, and hanged Irons upon them, and led them in Chains up and down the Fair, for an example and Terror to others, lest any should speak in their behalf, or joyn themselves unto them. But Christian Fair in and Faithful behaved themselves yet more wisely; and received the Ignominy and shame that was cast upon them, with so much meekness and patience, that it won

The men of the Fair do fall out among themselves about these two men.

They are made the Authors of this disturbance.

They are led up and down the Chains, for a terror to others.

to

Some of the men of the Fair won to them. to their side (though but few in comparison of the rest) several of the men in the *Fair*. This put the other party yet into a greater rage, insomuch that they concluded the death of these two men.

Their Adversaries resolve to kill them. Wherefore they threatned that the Cage, nor Irons, should serve their turn, but that they should die for the abuse they had done, and for deluding the men of the *Fair*.

They are again put in to the Cage, and after Then were they remanded to the Cage again, until further order should be taken with them. So they put them in, and made their feet fast in the Stocks.

brought to Tryal. Here also they called again to mind what they had heard from their faithful friend *Evangelist*; and were the more confirmed in their way and sufferings, by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best on't, therefore each man secretly wished that he might have that Preferment: but committing themselves to the All-wise dispose of him that ruleth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their Tryal, in order to their Condemnation. When the time was come, they were brought before their enemies and Arraigned; the Judges name was Lord *Hategood*: Their Indictment was one and the same in substance, though somewhat varying in form; the Contents whereof was this:

That

That they were enemies to, and disturbers of their Trade; that they had made Commotions and Divisions in the Town, and had won a party to their own most dangerous Opinions, in contempt of the Law of their Prince. Their Indictment.

Then Faithful began to answer, That he had onely set himself against that which had set it self against him that is higher than the highest. And, said he, as for disturbance, I make none, being my self a man of Peace; the parties that were won to us, were won by beholding our Truth and Innocence, and they are only turned from the worse to the better. And as to the King you talk of, since he is *Beelzebub*, the Enemy of our Lord, I defie him, and all his Angels. Faithful's answer for himself.

Then Proclamation was made that they that had ought to say for their Lord the King against the Prisoner at the Bar, should forthwith appear, and give in their Evidence. So there came in three Witnesses, to wit, *Envy*, *Superstition*, and *Pickthank*: They were then asked, If they knew the Prisoner at the Bar? and what they had to say for their Lord the King against him?

Then stood forth * *Envy*, and said to * *Envy begins*. this effect; My Lord, I have known this man a long time, and will attest upon my Oath before this honourable Bench, That he is-----

Judge. Hold, give him his Oath: So they sware him: Then he said, My Lord, this man, notwithstanding his plausible name, is one of the vilest men in our Country; he neither regardeth Prince nor People,

Law

The Pilgrims Progress.

Law nor Custom; but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls Principles of Faith and Holiness. And in particular, I heard him once my self affirm, *That Christianity, and the Customs of our Town of Vanity, were diametrically opposite, and could not be reconciled.* By which saying, my Lord, he doth at once, not only condemn all our laudable doings, but us in the doing of them.

Judg. Then did the Judge say to him, Hast thou any more to say?

Envy. My Lord, I could say much more, only I would not be tedious to the Court. Yet if need be, when the other Gentlemen have given in their Evidence, rather than any thing shall be wanting that will dispatch him, I will enlarge my Testimony against him. So he was bid stand by. Then they called *Superstition* and bid him look upon the Prisoner; they also asked, what he could say for their Lord the King against him? then they swear him, so he began.

Superstition follows.

Super. My Lord, I have no great acquaintance with this man, nor do I desire to have farther knowledge of him; However this I know, that he is a very pestilent fellow, from some discourse that the other day I had with him in this *Town*; for then talking with him, I heard him say, That our Religion was naught, and such by which a man could by no means please God: which sayings of his, my Lord, your Lordship very well knows, what necessarily thence

thence will follow, to wit, That we still do worship in vain, are yet in our sins, and finally shall be damned; and this is that which I have to say.

Then was *Picketbank* sworn, and bid say what he knew, in behalf of their Lord the King against the Prisoner at the Bar.

Pick. My Lord, and you Gentlemen all, This fellow I have known of a long time, and have heard him speak things that ought not to be spoke. For he hath railed on our noble Prince *Beelzebub*, and hath spoken contemptibly of his honourable Friends, whose names are, the Lord *Old man*, the Lord *Carnal delight*, the Lord *Luxurious*, the Lord *Desire of vain glory*, my old Lord *Lechery*, Sir *Having Greedy*, with all the rest of our Nobility; and he hath said moreover, that if all men were of his minde, if possible there is not one of these Noble men should have any longer a being in this Town; Besides, he hath not been afraid to rail on you my Lord, who are now appointed to be his Judge, calling you an ungodly Villain, with many other such like vilifying terms, with which he hath bespattered most of the Gentry of our Town. When this *Picketbank* had told his tale, the Judge directed his speech to the Prisoner at the Bar, saying: Thou Runagate, Heretick, and Traitor, hast thou heard what these honest Gentlemen have witnessed against thee?

*Pick-
thank's
Testimony.*

*Sins are all
Lords and
great ones.*

Faith. May I speak a few words in my own defence?

Judge. Sirrah, Sirrah, thou deservest to live

The Pilgrims Progress.

live no longer, but to be slain immediately upon the place ; yet that all men may see our Gentleness towards thee, let us hear what thou vile Runagate hast to say.

Faithful's
defence of
himself.

Faith. 1. I say then in answer to what Mr. Envy hath spoken, I never said ought but this, *That what Rule, or Laws, or Customs, or People were flat against the Word of God, are diametrically opposite to Christianity.* If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.

2. As to the second, to wit, Mr. Superstition and his charge against me, I said only this, *That in the worship of God there is required a Divine Faith, but there can be no Divine Faith without a Divine Revelation of the Will of God. Therefore whatever is thrust into the Worship of God, that is not agreeable to Divine Revelation, cannot be done but by an humane Faith, which Faith will not be profitable to Eternal Life.*

3. As to what Mr. Pickthank hath said, I say (avoiding terms, as that I am said to rail, and the like) that the Prince of this Town, with all the rabblement his attendants, by this Gentleman named, are more fit for a being in Hell, than in this Town and Country ; and so the Lord have Mercy upon me.

The Judge
his speech
to the Jury.

Then the Judge called to the Jury (who all this while stood by, to hear and observe;) Gentlemen of the Jury, you see this man about whom so great an uproar hath been made in this Town : you have also heard what these worthy Gentlemen have witnessed

fed against him; also you have heard his reply and confession: It lieth now in your breast to hang him, or save his life: but yet I think meet to instruct you in our Law.

There was an Act made in the days of *Pharaoh* the Great, Servant to our Prince, *Exod. 1.* that, lest those of a contrary Religion should multiply and grow too strong for him, their Males should be thrown into the River. There was an Act also made in the days of *Nebuchadnezzar* the Great, another of his Servants, that whoever would not fall down and worship his golden Image, should be thrown into a Fiery Furnace. There was also an Act made in the days of *Darius*, *Dan. 3.* That whoso for some time called upon any God but him, should be cast into the Lions den. *Dan. 6.* Now the substance of these Laws, this Rebel has broken; not only in thought (which is not to be born) but also in word and deed; which must therefore needs be intolerable.

For that of *Pharaoh*, his Law was made upon supposition, to prevent mischief, no crime being yet apparent; but here is a Crime apparent. For the second and third, you see he disputeth against our Religion; and for the Treason he hath confessed, he deserveth to die the death.

Then went the Jury out, * whose names * *The Jury.* were, *Mr. Blind-man*, *Mr. No-good*, *Mr. Malice*, *Mr. Love-lust*, *Mr. Live-loose*, *Mr. Heady*, *and their names.* *Mr. High-mind*, *Mr. Enmity*, *Mr. Lyar*, *Mr. Cruelty*, *Mr. Hate-light*, and *Mr. Implacable*; who every one gave in his private Verdict against him among themselves, and afterwards

The Pilgrims Progress.

*Every ones
private
Verdict.*

wards unanimously conclude to bring him in guilty before the Judge. And first among themselves, Mr. Blindman, the Foreman, said, *I see clearly that this man is an Heretick.* Then said Mr. No-good, *Away with such a fellow from the Earth:* Ay, said Mr. Malice, *for I hate the very looks of him.* Then said Mr. Love-lust, *I could never endure him.* Nor I, said Mr. Live-loose, *for he would always be condemning my way.* Hang him, hang him, said Mr. Heady. A sorry Scrub, said Mr. High-mind. *My heart riseth against him,* said Mr. Enmity. *He is a Rogue,* said Mr. Lyar. *Hang-ing is too good for him,* said Mr. cruelty: *Let's dispatch him out of the way,* said Mr. Hate-light. Then said Mr. Implacable, *Might I have all the world given me, I could not be reconciled to him, therefore let us forthwith bring him in guilty of death.* * And so they did, therefore he was presently condemned, to be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

** They con-
clude to
bring him
in guilty of
death.*

*The cruel
death of
Faithful.*

They therefore brought him out, to do with him according to their Law; and first they Scourged him, then they Buffeted him, then they Lanced his flesh with Knives; after that they Stoned him with Stones, then prickt him with their Swords, and last of all they burned him to ashes at the Stake. Thus came Faithful

** A Chariot to his end. * Now I saw that there stood and Horses behind the multitude a Chariot and a wait to couple of Horses, waiting for Faithful, who take away (so soon as his Adversaries had dispatched Faithful. him)*



Brave *Faithful*, Bravely done in word and deed:
 Judge, Witnesses, and Jury, have instead
 Of overcoming thee, but shewn their rage,
 When they are dead, thou'lt live, from age to age.
 G him)

Christian
still a Pri-
soner.

him) was taken up into it, and straight-
way was carried up through the Clouds,
with sound of Trumpet, the nearest way
to the Celestial Gate. But as for *Christian*
he had some respite, and was remanded
back to Prison; so he there remained for
a space: But he that over-rules all things,
having the power of their rage, in his own
hand, so wrought it about, that *Christian* for
that time escaped them and went his way.

And as he went he Sang, saying,

* The Song
that *Chri-
stian* made
of Faithful
after his
death.

* Well Faithful, thou hast faithfully profest
Unto thy Lord; with whom thou shalt be blest;
where Faithless ones, with all their vanities
Are crying out under their Hellish plights;
Sing, Faithful sing, and let thy name survive;
For though they kill'd thee, thou art yet alive.

Christian
has another
Companion.

Now I saw in my Dream, that *Christian*
went not forth alone, for there was one
whose name was *Hopefull*, (being so made
by the beholding of *Christian* and *Faithful*
in their words and behaviour, in their
sufferings at the Fair,) who joined him-
self unto him, and entring into a brotherly
Covenant, told him that he would be his
Companion. Thus one died to bear Testi-
mony to the Truth, and another rises out of
his Ashes to be a Companion with *Christian*
in his Pilgrimage. This *Hopeful* also told
Christian, that there were many more of
the men in the Fair that would take their
time, and follow after.

There are
more of the
men of the
Fair will
follow.

So I saw, that quickly after they were
got out of the Fair, they overtook one that

was going before them, whose name was *They over-*
By-ends : so they said to him, What Coun- *take By*
 trey-man, Sir? and how far go you this way? *ends.*
 He told them, that he came from the
 Town of *Fair-speech*, and he was going
 to the Celestial City, (but told them not
 his name.)

From * *Fair-speech*, said *Christian*; is * *Prov 26.*
 there any good that lives there? *25.*

By-ends. Yes, said *By-ends*, I hope.

Chr. Pray Sir, what may I call you?
 said *Christian*.

By-ends. I am a stranger to you, and you *By-ends*
 to me; if you be going this way, I shall be *loth to tell*
 glad of your Company: if not, I must be *his name.*
 content.

Chr. This Town of *Fair-speech*, said *Chri-*
stian, I have heard of, and, as I remember,
 they say it's a wealthy place.

By-ends. Yes, I will assure you that it
 is, and I have very many rich Kindred
 there.

Chr. Pray, who are your Kindred there;
 if a man may be so bold?

By-ends. Almost the whole Town; and
 in particular, my Lord *Turn-about*, my Lord
Time-server, my Lord *Fair-speech*, (from
 whose Ancestors that Town first took
 its name:) Also Mr. *Smooth-man*, Mr. *Fa-*
ring-both-ways, Mr. *Any-thing*, and the Par-
 son of our Parish, Mr. *Two-tongues*, was
 my Mothers own Brother by Fathers side:
 And to tell you the truth, I am become
 a Gentleman of good Quality, yet my
 Great Grand-father was but a Waterman,
 looking one way, and rowing another;

The Pilgrims Progress.

and I got most of my Estate by the same occupation.

The Wife

*and Kin-
dred of By-
ends.*

Chr. *Are you a Married man?*

*Where By-
ends differs
from others
in Religion.*

By-ends. Yes, and my Wife is a very vertuous Woman; the Daughter of a vertuous Woman; she was my Lady Fainings Daughter, therefore she came of a very honourable Family, and is arrived to such a pitch of Breeding, that she knows how to carry it to all, even to Prince and Peasant. 'Tis true, we somewhat differ in Religion from those of the stricter sort, yet but in two small points: First, we never strive against Wind and Tide. Secondly we are always most zealous when Religion goes in his Silver Slippers; we love much to walk with him in the Street, if the Sun shines, and the people applaud him.

Then *Christian* stept a little aside to his fellow *Hopeful*, saying, It runs in my mind that this is one *By-ends* of *Fair-speech*, and if it be he, we have as very a Knaves in our company, as dwelleth in all these parts. Then said *Hopeful*, Ask him; methinks he should not be ashamed of his name. So *Christian* came up with him again; and said, Sir you talk as if you knew something more than all the world doth, and if I take not my mark amiss, I deem I have half a guess of you; Is not your name Mr. *By-ends* of *Fair-speech*?

By-ends. This is not my name, but indeed it is a Nick-name that is given me by some that cannot abide me, and I must be content to bear it as a reproach, as other good men have borne theirs before me.

Chr.

The Pilgrims Progress.

125

Chr. But did you never give an occasion to men to call you by this name?

By-ends. Never, never! The worst that ever I did to give them an occasion to give me this name, was that I had always the luck to jump in my Judgment with the present way of the times, whatever it was, and my chance was to get thereby; but if things are thus cast upon me, let me count them a blessing, but let not the malicious load me therefore with reproach.

How By-ends give his name.

Chr. I thought indeed that you were the man that I heard of; and to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.

By-ends. Well, if you will thus imagine, I cannot help it. You shall find me a fair Company-keeper, if you will still admit me your associate.

He desires to keep company with Christian.

Ch. If you will go with us, you must go against Wind and Tide, the which, I perceive, is against your opinion: You must also own Religion in his Rags, as well as when in his silver Slippers. Stand by him too, when bound in Irons, as well as when he walketh the Streets with applause.

By-ends. You must not impose, nor Lord it over my Faith, leave me to my liberty, and let me go with you.

Chr. Not a step further, unless you will do, in what I propound, as we.

Then said By-ends, I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by my self, until some overtake me that will be glad of my company.

By-ends and Christian part.

G 3

Now

The Pilgrims Progress.

He has
new Compa-
nions.

Now I saw in my Dream, that *Christian* and *Hopeful* forsook him, and kept their distance before him, but one of them looking back saw three men following Mr. *By-ends*; and behold, as they came up with him he made them a very low *Congee*, and they also gave him a *Complement*. The mens names were, Mr. *Hold-the-World*, Mr. *Money-Love*, and Mr. *Save-all*; men that Mr. *By-ends* had formerly been acquainted with; for in their Minority they were School-fellows, and were taught by one Mr. *Gripman* a School-master in *Love-gain*, which is a Market-Town in the County of *Covering* in the North. This School-master taught them the art of getting, either by violence, coulénage, flattery, lying, or by putting on a guise of Religion, and these four Gentlemen had attained much of the art of their Master, so that they could each of them have kept such a School themselves.

Well, when they had, as I said, thus saluted each other, Mr. *Money-love* said to Mr. *By-ends*, who are they upon the Road before us? for *Christian* and *Hopeful* were yet within view.

By-ends
Character
of the Pil-
grims.

By-ends. They are a couple of far Country men, that after their mode are going on, Pilgrimage.

Money-love. Alas, why did they not stay, that we might have had their good company, for they, and we, and you Sir, I hope, are all going on Pilgrimage.

By-ends. We are so indeed, but the men before us, are so rigid, and love so much their own notions, and do also so lightly esteem

esteem the opinions of others; that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their Company.

Mr. *Save-all*. That's bad; But we read of some, *that are righteous overmuch*, and such mens rigidness prevails with them to judge and condemn all but themselves. But I pray what, and how many, were the thing, wherein you differed.

By-ends. Why they, after their headstrong manner, conclude that it is duty to rush on their journey *all weather*, and I am for waiting for *Wind and Tide*. They are for hazarding all for God at a Clap, and I am for taking *all* advantages to secure my Life and Estate. They are for holding *their notions*, though all other men are against them, but I am for Religion in what, and so far as the times, and my safety will bear it. They are for Religion when in rags and contempt, but I am for him when he walks in his golden Slippers in the Sunshine, and with applause.

Mr. *I old-the-world*. Al, and hold you there still, good Mr. *By-ends*; for, for my part, I can count him but a Fool, that having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as *Serpents*, it's best to make hay when the Sun shines; you see how the Bee lieth still all winter, and bestirs her only when she can have profit with pleasure. God sends sometimes Rain, and s-metimes Sunshine; if they be such fools to go through the first, yet let us be content to take fair

The Pilgrims Progress.

weather along with us. For my part, I like that Religion best, that will stand with the security of Gods good Blessings unto us; for who can imagin, that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for his sake. *Abraham* and *Solomon* grew rich in Religion. And *Job* saies, that a good man shall lay up Gold as dust. But he must not be such as the men before us, if they be as you have described them.

Mr. Save-all. I think that we are all agreed in this matter, and therefore there needs no more words about it.

Mr. Money-love. No, there needs no more words about this matter indeed, for he that believes neither Scripture nor Reason (and you see we have both on our side) neither knows his own liberty, nor seeks his own safety.

Mr. By-ends. My Brethen, we are, as you see, going all on Pilgrimage, and for our better diversion from things that are bad, give me leave to propound unto you this question.

Suppose a man; a Minister, or a Tradesman, &c. should have an advantage lie before him to get the good blessings of this life; Yet so, as that he can by no means come by them, except in appearance at least, he becomes extraordinary Zealous in some points of Religion; that he medled nat with before, may he not use this means to attain his ends, and yet be a right honest man?

Mr. Money-love. I see the bottom of your que-

question; and with these Gentlemens good leave, I will indeavour to shape you an answer. And first to speak to your question, as it concerns a Minister himself. Suppose a Minister, a worthy man; possessed but of a very small Benefice, and has in his eye a greater, more fat and plump by far; he has also now an opportunity of getting of it: yet so as by being more studious, by preaching more frequently, and zealously, and because the temper of the people requires it, by altering of some of his principles, for my part, I see no reason but a man may do this (provided he has a call.) Al, and more a great deal besides, and yet be an honest man. For why,

1. His desire of a greater Benefice is lawful (this cannot be contradicted) since 'tis set before him by Providence; so then, he may get it if he can, Making no question for conscience sake.

2. Besides his desire after that Benefice, makes him more studious, a more zealous Preacher, &c. and so makes him a better man. Yea makes him better improve his parts, which is according to the mind of God.

3. Now as for his complying with the temper of his people, by dissenting, to serve them, some of his Principles: this argueth, 1. That he is of a self denying temper. 2. Of a sweet and winning deportment. 3. And so more fit for the Ministerial function.

4. I conclude then, that a Minister that changes a Small for a Great, should not for so doing be judged as covetous, but rather

The Pilgrims Progress.

since he is improved in his parts and industry thereby, be counted as one that pursues his call, and the opportunity put into his hand to do good.

And now to the second part of the question, which concerns the *Tradesman* you mentioned; suppose such an one to have but a poor imploy in the world, but by becoming Religious, he may mend his market, perhaps get a rich wife, or more and far better customers to his shop. For my part, I see no reason but that this may be lawfully done. For why,

1. To become Religious is a virtue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custome to my Shop.

3. Besides, the man that gets these by becoming Religious, gets that which is good, of them that are good, by becoming good himself; so then here is a good wife, and good customers, and good gain, and all these by becoming Religious, which is good. Therefore, to become Religious to get all these, is a good and profitable design.

This answer, thus made by this Mr. Money-love, to Mr. By-ends question, was highly applauded by them all; wherefore they concluded upon the whole, that it was most wholsom and advantageous. And because, as they thought, no man was able to contradict it, and because *Christian* and *Hopeful* were yet within call, they joyntly agreed to assault them with the question as soon as they overtook them, and the rather

The pilgrims progress.

131

ther, because they had opposed Mr. By-ends before. So they called after them, and they stopt, and stood still till they came up to them, but they concluded as they went, that not Mr. By-ends, but old Mr. Hold-the-world, should propound the question to them, because as they supposed, their answer to him would be without the remainder of that heat, that was kindled betwixt Mr. By-ends and them, at their parting a little before.

So they came up to each other, and after a short salutation, Mr. Hold-the-world propounded the Question to Christian and his fellow, and bid them to answer it if they could.

Chr. Then said Christian, even a babe in Religion may answer ten thousand such questions. For if it be unlawful to follow Christ for loaves, as it is, *Job. 6.* How much more is it abominable to make of him and Religion a stalking horse to get and enjoy the world? Nor do we find any other than Heathens, Hypocrites, Devils and witches that are of this opinion.

1. Heathens, for when Hamor and Shechem had a mind to the Daughter and Cattle of Jacob, and saw that there was no wayes for them to come at them, but by becoming Circumcised, they say to their Companions, If every Male of us be circumcised, as they are circumcised, shall not their Cattle, and their Substance, and every Beast of theirs, be ours? Their Daughter and their Cattle were that which they sought to obtain, and their Religion

The Pilgrims Progress.

ligion the stalking horse they made use of to come at them. Read the whole story, *Gen* 34. 20, 21, 22, 23.

2. The Hypocritical Pharisees were also of this Religion, long prayers were their pretence, but to get Widows Houses were their intent, and greater damnation was from God their Judgment. *Luk.* 20. 46, 47.

3. *Judas* the Diver was also of this Religion, he was Religious for the Bag, that he might be possessed of what was therein; but he was lost, cast away, and the very Son of perdition.

4. *Simon* the Witch was of this Religion too, for he would have had the Holy Ghost, that he might have got money therewith, and his sentence from *Peters* mouth was according, *Acts* 8. 19, 20, 21, 22.

5. Neither will it out of my mind, but that that man that takes up Religion for the world, will throw away Religion for the world; for so surely as *Judas* designed the world in becoming Religious, so surely did he also sell Religion and his Master for the same. To answer the question therefore affirmatively, as I perceive you have done, and to accept of, as authentick, such answer is both Heathenish, Hypocritical and Devilish, and your reward will be according to your works. Then they stood staring one upon another, but had not wherewith to answer *Christian*. *Hopeful* also approved of the soundness of *Christians* answer, so there was a great silence among them. *Mr. By-ends* and his Company

The Pilgrims Progress.

133

ny also staggered and kept behind, that *Christian* and *Hopeful* might outgo them. Then said *Christian* to his fellow, If these men cannot stand before the sentence of men, what will they do with the sentence of God? and if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?

Then *Christian* and *Hopeful* outwent them again, and went till they came at a delicate Plain called *Ease*, where they went with much content; but that Plain was but narrow, so they were quickly got over it. Now at the further side of that Plain was a little Hill called *Lucre*, and in that Hill a *Silver Mine*, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brim of the *Pit*, the ground being deceitful under them broke, and they were slain; some also had been maimed there, and could not to their dying day be their own men again.

The ease that Pilgrims have is but little in this life.

Lucre-Hill a dangerous Hill.

Then I saw in my Dream, that a little off the Road, over against the *Silver Mine*, stood * *Demas* (Gentleman-like) to call Passengers to come and see; who said to *Christian* and his fellow; * Ho, turn aside hither, and I will shew you a thing.

* Demas at the Hill Lucre.

Chr. What thing so deserving as to turn us out of the way.

* He calls to Christian and Hopeful to come to him.

Dem. Here is a *Silver-mine*, and some digging in it for Treasure; if you will come, with a little pains you may richly provide for your selves.

Hopef.

Hopeful *Hopf.* Then said Hopeful, Let us go see.
 tempted to *Chr.* Not I, said Christian; I have heard
 go, but of this place before now, and how many
 Christian have there been slain; and besides, that
 holds him Treasure is a snare to those that seek it; for
 back. it hindreth them in their Pilgrimage. Then

Hof 4. 18. *Christian* called to *Demas*, saying, Is not the
 place dangerous? hath it not hindred many
 in their Pilgrimage?

Dem. Not very dangerous, except to
 those that are careless; but withall, he
 blushed as he spake.

Chr. Then said *Christian* to *Hopeful*, Let
 us not stir a step, but still keep on our
 way.

Hope. I will warrant you, when By-ends
 comes up, if he hath the same invitations as we,
 he will turn in thither to see.

Chr. No doubt thereof, for his Principles
 lead him that way, and a hundred to one
 but he dies there.

Dem. Then *Demas* called again, saying,
 But will you not come over and see?

Christian
 roundeth
 up *Demas*.
 2. Tim. 4.
 10.

Chr. Then *Christian* roundly answered,
 saying, *Demas*, Thou art an Enemy to the
 right ways of the Lord of this way, and
 hast been already condemned for thine
 own turning aside, by one of his Maje-
 sties Judges; and why seekest thou to bring
 us into the like condemnation? Besides
 if we at all turn aside, our Lord the King
 will certainly hear thereof, and will there
 put us to shame, where we would stand
 with boldness before him.

Demas cried again, That he also was one
 of their fraternity; and that if they would

The Pilgrims Progress. 135

carry a little, he also himself would walk with them.

Chr. Then said *Christian*, What is thy name? is it not the same by the which I have called thee?

Dem. Yes, my name is *Demas*, I am the Son of *Abraham*.

Chr. I know you, *Gehazi* was your great ^{2 King. 5.} Grandfather, and *Judas* your Father, and you ^{20.} have trod their steps; It is but a devilish ^{Mat. 26.} prank that thou usest: Thy Father was hang- ^{14. 15. ch.} ed for a Traitor, and thou deserveest no better ^{27. 1, 2, 3,} reward. Assure thy self, that when we come ^{5, 6.} to the King, we will do him word of this thy behaviour. Thus they went their way.

By this time *By-ends* and his companions, *By-ends* were come again within sight, and they at ^{goes over} the first beck went over to *Demas*. Now to *Demas*. whether they fell into the Pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain: but this I observed, that they never were seen again in the way.

Then sang *Christian*,

By-ends and *Silver Demas*, both agree,
One calls, the other runs, that he may be
A swarmer in his Lucre, so these do
Take up in this world, and no further go.

Now I saw, that just on the other side *Trey* see a
of this Plain, the Pilgrims came to a place strange.
where stood an old Monument, hard by the Monument
High-

The Pilgrims Progress.

High-way side, at the sight of which they were both concerned, because of the strangeness of the form thereof: for it seemed to them as if it had been a *Woman* transformed into the shape of a Pillar: here therefore they stood looking, and looking upon it, but could not for a time tell what they should make thereof; At last *Hopeful* espied written above upon the head thereof, a Writing in an unusual hand, but he being no Scholar, called to *Christian* (for he was learned) to see if he could pick out the meaning: so he came, and after a little laying of Letters together, he found the same to be this, *Remember Lots Wife*. So he read it to his fellow; after which they both concluded that that was the * Pillar of Salt into which *Lots Wife* was turned for her looking back with a covetous heart, when she was going from *Sodom* for safety. Which sudden and amazing sight gave them occasion of this discourse.

* Gen. 19.
26.

Chr. Ah my Brother, that is a seasonable sight, it came opportunely to us after the Invitation which *Demas* gave us to come over to view the *Hili Lucra*, and had we gone over as he desired us, and as thou wast inclined to do (my Brother) we had for ought I know, been made our selves like this Woman, a spectacle for those that shall come after, to behold.

Hopef. I am sorry that I was so foolish, and am made to wonder that I am not now as *Lot's Wife*: for wherein was the
disse-

difference 'twixt her sin and mine? she only looked back, and I had a desire to go see; let Grace be adored, and let me be ashamed, that ever such a thing should be in mine heart.

Chr. Let us take notice of what we see here, for our help for time to come: *This Woman* escaped one Judgment; for she tell not by the destruction of *Sodom*, yet she was destroyed by another; as we see, she is turned into a Pillar of Salt.

Hope. True, and she may be to us both *Caution* and *Example*; *Caution* that we should shun her sin, or a sign of what Judgment will overtake such as shall not be warned by this caution; So *Korah*, *Dathan*, and *Abiram*, with the two hundred and fifty men, that perished in their sin, did also become * a Sign, or Example to beware: but above all, I muse at one thing, to wit, how *Demas* and his fellows can stand so confidently yonder to look for that treasure, which this Woman, but for looking behind her, after, (for we read not that she stept one foot out of the way) was turned into a Pillar of Salt; specially since the Judgement which overtook her, did make her an Example, within sight of where they are: for they cannot chuse but see her, did they but lift up their eyes.

Numb. 26.
19,0,

Chr. It is a thing to be wondered at, and it argueth that their hearts are grown desperate in that case, and I cannot tell who to compare them to so fitly, as to
them

them that pick Pockets in the presence of the Judge, or that will cut Purles under the Gallows. It is said of the men of Sodom, *that they were sinners* * exceedingly, because they were sinners before the Lord; that is, in his eye-sight, and notwithstanding the kindneses that he had shewed them; for the Land of Sodom was now, like the † Garden of Eden heretofore. This therefore provoked him the more to jealousie, and made their plague as hot as the fire of the Lord out of Heaven could make it. And it is most rationally to be concluded, that such even such as these are, that shall sin in the sight, yea, and that too, in despite of such examples that are set continually before them, to caution them to the contrary, must be Partakers of severest Judgements.

Hope. Doubtless thou hast said the truth, but what a mercy is it, that neither thou, but especially I, am not made my self, this example. This ministreth occasion to us to thank God, to fear before him, and alwaies to remember Lot's Wife.

I saw then that they went on their way to a pleasant River; which David the King called the River of God; but John, the River of the water of Life. Now their way lay just upon the bank of the River; Here therefore Christian and his Companion walked with great delight, they drank also of the water of the River, which was pleasant and enlivening to their

A River.

Psal. 65. 9.

Rev. 22.

Ezek. 47.

The Pilgrims Progress.

139

their weary Spirits : Besides, on the banks of this River, on either side, were green Trees for all manner of Fruit; and the Leaves they eat to prevent Surfeits, and other Diseases that are incident to those that heat their blood, by Travels. On either side of the River was also a Meadow, curiously beautified with Lillies; and it was green all the yea long. In this Meadow they lay down and slept, for here they might lie down safely, When they awoke, they gathered again of the Fruit of the Trees, and drank again of the water of the River: and then lay down again to sleep. Thus they did several days and nights. Then they sang,

*Trees by the River.
The fruit and leaves of the Trees.*

*A Meadow in which they lie to sleep.
Psal. 22.
Mat. 14. 13.*

*Behold ye how these Chrystal Strams do glide,
(To comfort Pilgrims) by the High-way side,*

The Meadows green; besides their fragrant smell,

Yield dainties for them: And he that can tell

What pleasant Fruit, yea, Leaves, these Trees do yield;

Will soon sell all, that he may buy this Field.

So when they were disposed to go on (for they were not, as yet, at their Journeys end) they eat and drank, and departed.

Now I beheld in my Dream, that they had not journied far, but the River and the

Numb. 21.

4.

*By-Path-
Meadow.
One temp-
tation does
make way.
for another.*

*Strong
Christians
may lead
weak ones
out of the
way.*

** See what
it is too
suddenly to
fall in with
strangers.*

the way, (for a time parted) at which they were not a little sorry, yet they durst not go out of the way: Now the way from the River was rough, and their feet tender by reason of their Travels; *So the Souls of the Pilgrims were much discouraged, because of the way.* Wherefore still as they went on, they wished for better way. Now a little before them, there was on the left hand of the Road a Meadow, and a Stile to go over into it, and that Meadow is called *By-path Meadow*: Then said *Christian* to his fellow, if this Meadow lieth along by our way side, let's go over into it. Then he went to the Stile to see, and behold a Path lay along by the way on the other side of the fence. 'Tis according to my wish, said *Christian*, here is the easiest going; come good *Hopeful*, and let us go over.

Hope. But how if this Path should lead us out of the way?

Chr. That's not like, said the other; look, doth it not go along by the way side? so *Hopeful*, being perswaded by his fellow, went after him over the Stile. When they were gone over, and were got into the Path, they found it very easie for their feet; and withal, they looking before them, espied a man walking as they did, (and his name was *Vain-Confidence*) so they called after him, and asked him whither that way led? he said, To the Cœlestial Gate. * Look, said *Christian*, did I not tell you so? by this

this you may see we are right: so they followed, and he went before them. But behold the night came on, and it grew very dark; so that they that were behind, lost the sight of him that went before.

He therefore that went before (*Vain-confidence* by name) not seeing the way before him, fell into a deep Pit, which *Isa. 9. 16.* was on purpose there made by the Prince of those Grounds to catch *A pit to catch the* vain-glorious Fools withal, and was dashed in pieces *vain-glorious in.* with his fall.

Now *Christian* and his fellow heard him fall. So they called, to know the *Reasoning* matter, but there was none to answer, *between* only they heard a groaning. Then said *Christian* *Hopeful*, where are we now? Then was *and Hope-* his fellow silent, as mistrusting that he *ful.* had led him out of the way. And now it began to rain and thunder, and lighten in a very dreadful manner, and the water rose again.

Then *Hopeful* groaned in himself, saying, *Oh that I had kept on my way.*

Chr. Who could have thought that this Path should have led us out of the way?

Hope. I was afraid on't at very first, and therefore gave you that gentle caution. I would have spoke plainer, but that you are *Chr.* *an's* *repen-* older than I.

Chr. Good Brother be not offended, *I tance* for am sorry I have brought thee out of the *leading* of way, and that I have put thee into such *his Brother* *emi. out of the* *way.*

The Pilgrims Progress.

eminent danger ; pray my Brother forgive me, I did not do it of an evil intent.

Hope. *Be comforted my Brother, for I forgive thee ; and believe too, that this shall be for our good.*

Chr. I am glad I have with me a merciful Brother : But we must not stand thus, let's try to go back again.

Hope. But good Brother let me go before.

Chr. No, If you please let me go first ; that if there be any danger, I may be first therein, because by my means we are both gone out of the way.

Hope. No, said Hopeful, *you shall not go first, for your mind being troubled may lead you out of the way again.* Then for their encouragement, they heard the voice of one saying, *Let thine Heart be towards the High-way, even the way that thou wentest, turn again.*

Jer. 31. 1.

They are in danger of drowning, as they go back.

But by this time the waters were greatly risen ; by reason of which the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in when we are out.) Yet they adventured to go back ; but it was so dark, and the flood was so high, that in their going back, they had like to have been drowned nine or ten times.

Neither could they, with all the skill they had, get again to the Stile that night. Wherefore, at last, lighting under a little shelter, they sat down there till

The pilgrims progress. 143

till the day brake: But being weary, they fell asleep. Now there was not far from *They sleep* the place where they lay a Castle, called in the *Doubting-Castle*, the owner whereof was *Giant Despair*, and it was in his grounds *Giant Despair* they now were sleeping; wherefore he *Despair*.

getting up in the morning early, and walking up and down in his Field, caught *Christian* and *Hopeful* asleep in his grounds. Then with a grim and surly voice he bid them awake, and asked them whence they were? and what they did in his grounds? They told him, they were Pilgrims, and that they had lost their way. Then said the *Giant*, You have this night trespassed on me, by trampling in and lying on my Ground, and therefore you must go along with me. So they were forced to go, because he was stronger then they. They also had but little to say, for they knew themselves in a fault. The *Giant* therefore *He finds* drove them before him, and put them *them in his* into his Castle, into a very dark Dungeon, nasty and stinking to the Spirits of *ground, and* these two men: Here then they lay from *carries* *them to* *Doubting* *Castle.*

Wednesday morning, till *Saturday* night, without one bit of bread, or drop of drink, or light, or any to ask how they did: They were therefore here in evil case, and were far from friends and acquaintance. Now in this place *Christian* had double sorrow, because 'twas through his unadvised Counsel that they were brought into this distress. *The grievousness of their imprisonment.*

Psal. 88. 16.

Now

Now *Giant Despair* had a Wife, and her name was *Diffidence*: So when he was gone to bed, he told his Wife what he had done, to wit, that he had taken a couple of Prisoners, and cast them into his *Dungeon*, for trespassing on his Grounds. Then he asked her also what he had best to do further to them. So she asked what they were, whence they came, and whither they were bound; and he told her. Then she counselled him, that when he arose in the morning he should beat them without any mercy: So when he arose, he getteth him a grievous Crab-Tree Cudgel, and goes down into the *Dungeon* to them; and there first falls to rating of them, as if they were dogs: although they gave him never a word of distaste; then he falls upon them, and beats them fearfully, in such sort, that they were not able to help themselves, or to turn them upon the floor. This done, he withdraws and leaves them, there to condole their misery, and to mourn under their distress: so all that day, they spent the time in nothing but sighs and bitter lamentations. The next night she talking with her Husband about them further, and understanding that they were yet alive, did advise him to counsel them to make away themselves: So when the morning was come, he goes to them in a surly manner, as before, and perceiving them to be very sore with the stripes that he had given them

On Thurs-
day *Giant*
Despair
beats his
prisoners.



The Pilgrims now, to gratifie the Flesh, will
 Will seek its ease, but Oh how they are
 Do hereby plunge themselves in high heels into
 Who seek to please the Flesh, change their undies

H

them

* On Friday,
Gyant Dispair
counsels to kill
themselves.

* the Gyant
sometimes has
fits.

* Christian
crushed.

* Job. 7. 15.

* Hopeful
comforts him.

them the day before : he told them, that since they were never like to come out of that place, their only way would be, forth with to make * an end of themselves ; either with Knife, Halter, or Poyson: For why, said he, should you chuse life, seeing it is attended with so much bitterness? But they desired him to let them go ; with that he looked ugly upon them, and rushing to them, had doubtless made an end of them himself, but that he fell into one of his * fits, (for he sometimes in Sun-shiny-weather fell into fits) and lost (for a time) the use of his hand : wherefore he withdrew and left them, (as before) to consider what to do, Then did the Prisoners consult between themselves, whether 'twas best to take his counsel or no ; And thus they began to discourse.

Chr. Brother, said *Christian*, * what shall we do? the Life that we now live is miserable : for my part, I know not whether it is best to live thus, or dye out of hand. * *My Soul chuseth strangling rather than life :* and the Grave is more easie for me than this Dungeon ; shall we be ruled by the Gyant?

Hope. * Indeed our present condition is dreadful, and Death would be far more welcome to me than thus for ever to abide ; but yet let us consider, the Lord of the Countrey to which we are going, hath said, Thou shalt do no Murther, no not to another Man's Person ; much more then are we forbidden to take his Counsel to Kill our selves. Besides, be that Kills another, can but commit Murder upon his

his Body; but for one to Kill himself, is to Kill Body and Soul at once. And moreover, my Brother, thou talkest of ease in the Grave; but hast thou forgotten the Hell whither for certain the Murderers go? for no Murderer hath Eternal Life, &c. And let us consider again, that all the Law is not in the hand of Gyant Dispair: Others, so far as I can understand, have been taken by him, as well as we; and yet have escaped out of his hand: Who knows, but that God that made the World, may cause that Gyant Dispair may Dye; or that, at some time or other, he may forget to lock us in; or, but he may in a short time have another of his fits before us, and may lose the use of his Limbs: and if ever that should come to pass again, for my part, I am resolved to pluck up the Heart of a Man, and to try my utmost to get from under his hand. I was a Fool that I did not try to do it before, but however, my Brother, let us be Patient, and endure a while; the time may come that may give us a happy release: but let us not be our own Murderers. With these words, Hopeful at present did moderate the mind of his Brother: so they continued together (in the dark) that day in their sad and doleful condition.

Well, towards Evening the Gyant goes down into the Dungeon again, to see if his Prisoners had taken his Counsel; but when he came there, he found them alive; and truly, alive was all: for now, what for want of Bread and Water, and by reason of the Wounds they received when he beat them, they could do

little but breath: But, I say, he found them alive; at which he fell into a grievous rage; and told them, that seeing they had disobeyed his counsel, it should be worse with them, than if they had never been born.

At this they trembled greatly, and I think that Christian fell into a Swoon; but coming a little to himself again, they renewed their discourse about the Gyants counsel; and whether yet they had best to take it or no. * Now Christian again seemed to be for doing it, but Hopeful made his second reply as followeth:

* Christian
still dejected.

* Hopeful
comforts him a-
gain, by calling
former things to
remembrance.

Hope. * My Brother, said he, remembrest thou not how valiant thou hast been heretofore? Apollyon could not trust thee, nor could all that thou didst here, or see, or feel in the Valley of the shadow of Death; what hardship, terror, and amazement hast thou already gone through, and art thou now nothing but fears? Thou seest that I am in the Dungeon with thee, a far weaker man by nature than thou art: Also this Gyant has wounded me as well as thee, and hath also cut off the bread and water from my mouth, and with thee I mourn without the light; But let's exercise a little more patience. Remember how thou playedst the man, at Vanity-Fair; and wast neither afraid of the Chain or Cage, nor yet of bloody Death: Wherefore let us (at least to avoid the shame, that becomes not a Christian to be found in) bear up with patience as well as we can.

Now night being come again, and the Gyant and his Wife being in bed, he asked him concerning the Prisoners, and if they

they had taken his counsel: To which he replied, They are hardy Rogues, they chuse rather to bear all hardships, than to make away themselves. Then, said she, Take them into the Castle-yard to morrow, and shew them the Bones and Sculls of them that thou hast already dispatched; and make them believe, that a week comes to an end, thou also wilt tear them in pieces as thou hast done their fellows before them.

So when the Morning was come, the Gyant goes to town again, and takes them into the Castle-yard, and shews them as his Wife had bidden him. These, said he, were Pilgrims, as you are, once, and they trespassed in my grounds, as you have done, and when I thought fit, I tore them in pieces; and so within ten days I will do you. Get you down to your Den again, and with that he beat them all the way thither: they lay therefore all day on Saturday in a lamentable case, as before. Now when night was come, and when Mrs. Diffidence, and her Husband, the Gyant, were got to bed, they began to renew their discourse of their Prisoners; and what, the Old Gyant wondered, that he could neither by his blows nor counsel, bring them to an end. And with that his Wife replied, I fear, said she, that they live in hope that some will come to relieve them; or that they have Pick-locks about them, by the means of which they hope to escape. And sayest thou so, my dear? said the Gyant, I will therefore search them in the morning.

* On Saturday the Gyant threatened that shortly he would pull them in pieces.

The Pilgrims Progress.

Well, on *Saturday* about Midnight, they began to Pray, and continued in Prayer till almost break of Day.

Now a little before it was Day, good *Christian*, as one half amazed, broke out into this passionate speech, *What a Fool, (quoth he) am I, thus to lie in a stinking Dungeon, when I may as well walk at liber-*

y Key in Christian's bosom, that will, (I am perswaded) open any Lock called Promise, in Doubting Castle. Then said Hopeful, That's good news; good Brother pluck it out of thy bosom, and try. Then Christian pulled it out of his bosom, and began to try at the Dungeon Door, whose bolt (as he turned the Key) gave back, and the door flew open with ease, and Christian and Hopeful both came out. Then he went to the outward door, that leads into the Castle-yard, and with his Key opened that door also. After he went to the Iron gate, for that must be opened too, but that Lock went damnable hard, yet the Key did open it; then they thrust open the Gate to make their escape with speed: but that Gate as it opened made such a cracking, that it waked

Giant Dispair: who hastily rising to pursue his Prisoners, felt his Limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the King's High-way; and so were safe, because they were out of his Jurisdiction.

Now when they were gone over the *Stile*, they began to contrive with themselves what they should do at that *Stile*,

The Pilgrims Progress.

141

to prevent those that shall come after, from falling into the hands of Gyant Despair. So they consented to erect there a * Pillar, * Pillar erected by Christian Sentence, Over this Stile is the way to and his fellow.

Doubting Castle, which is kept by Gyant Despair, who despiseth the King of the Celestial Countrey, and seeks to destroy the Holy Pilgrims. Many therefore that followed after, read what was written, and escaped the danger. This done, they sang as follows.

Out of the way we went, and then we found
What 'twas to tread upon forbidden ground.

And let them that come after have a care,
Lest heedlessness makes them as we to fare:

Lest they for trespassing, his Prisoners are,
Whose Castle's Doubting, and whose name's

Despair.

They went then, till they came to the delectable Mountains, which Mountains belong to the Lord of that Hill of which we have spoken before: So they went up to the Mountains, to behold the Gardens and Orchards, the Vineyards, and Fountains of Water: where also they drank and washed themselves, and did freely eat of the Vineyards. Now there was on the tops of these Mountains, Shepherds feeding their Flocks, and they stood by the High-way side. The Pilgrims therefore went to them, and leaning upon their Staves; (as is common with weary Pilgrims, when they stand to walk with any by the way;) they asked, * Whose delectable Mountains are these, and whose be the Sheep that feed upon them?

The delectable Mountains.

They are refreshed in the Mountains.

* Talks with the Shepherd.

The Pilgrims Progress.

Shep. These Mountains are *Immanuel's Land*, and they are within sight of his City; and the Sheep also are his, and he laid down his life for them.

Chr. Is this the way to the Celestial City?

Shep. You are just in your way.

Chr. How far is it thither?

Shep. Too far for any, but those that shall get thither indeed.

Chr. Is the way safe or dangerous?

Shep. Safe for those for whom it is to be safe, but transgressors shall fall therein.

Chr. Is there in this place any relief for Pilgrims that are weary and faint in the way?

Shep. The Lord of these Mountains hath given us a charge, Not to be forgetful to entertain strangers: Therefore the good of the place is before you.

I saw also in my dream, that when the Shepherds perceived that they were wayfaring men; they also put questions to them, (to which they made answer as in other places) as, Whence come you? and How got you into the way? and By what means have you so persevered therein? For but few of them that begin to come hither, do shew their faces on these Mountains. But when the Shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, * Welcome to the delightful Mountains.

The Shepherds welcome them.

The Names of the Shepherds.

The Shepherds, I say, whose names were, Knowledge, Experience, Watchful, and Sincere, took them by the hand, and had them to their Tents, and made them partake

like of that which was ready at present. They said moreover, We would that you should stay here a while, to be acquainted with us, and yet more to solace your selves with the good of these delectable Mountains. They then told them, that they were content to stay; and so they went to their rest that Night, because it was very late.

Then I saw in my Dream, that in the Morning, the Shepherds called up *Christian* and *Hopeful* to walk with them upon the Mountains. So they went forth with them, and walked a while, having a pleasant Prospect on every side. Then said the Shepherds one to another, Shall we shew these Pilgrims some * wonders? So, when they had concluded to do it, they had them first to the top of an Hill, called *Error*, which was very steep on the furiest side, and bid them look down to the bottom. So *Christian* and *Hopeful* look'd down, and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said *Christian*, What meaneth this, The Shepherds answered, Have you not heard of them that were made to err, by hearkning to * *Hymeneus* and *Philetus*, as concerning the Faith of the Resurrection of the Body? They answered, Yes. Then said the Shepherds, Those that you see lie dashed in pieces at the bottom of this Mountain, are they, and they have continued to this day unburied (as you see) for an example to others to take heed how they clamber too high, or how they come too near the brink of this Mountain.

* They are sure wonders.
The Mountain of Error.

* 2 Tim.
17. 18.

The Pilgrims Progress.

* Mount Caution.
ibn.

Then I saw that they had them to the top of another Mountain, and the name of that is * *Caution*; and bid them look afar off: which when they did, they perceived, as they thought, several Men walking up and down among the Tombs that were there. And they perceived that the Men were blind, because they stumbled sometimes upon the Tombs, and because they could not get out from among them. Then said *Christian*, *What means this?*

The Shepherds then answered, Did you not see a little below these Mountains, a *Stile* that led into a Meadow, on the left hand of this way? They answered, Yes. Then said the Shepherds, From that *Stile* there goes a Path that leads directly to *Doubling-Castle*, which is kept by *Gyant Despair*; and these men (pointing to them among the Tombs) came once on Pilgrimage as you do now, even till they came to that same *Stile*. And because the right way was rough in that place, they chose to go out of it into that Meadow, and there were taken by *Gyant Despair*, and cast into *Doubling-Castle*: where, after they had a while been kept in the Dungeon, he at last did put out their Eyes, and led them amongst the Tombs, where he has left them to wander to this very day; that the saying of the Wise Man might be fulfilled, *He that wandereth out of the way of Understanding, shall remain in the Congregation of the Dead*. Then *Christian* and *Hopeful* looked upon one another, with tears gushing out: but yet said nothing to the Shepherds.

Then

Prov. 21. 26.

Then I saw in my Dream, that the Shepherds had them to another place in a Bottom, where was a door in the side of a Hill; and they opened the door, and bid them look in. They looked in therefore, and saw that within it was very dark, and smoaky; they also thought, that they heard there a rumbling noise, as of fire, and a cry of some tormented, and that they smelt the scent of Brimstone. Then said *Christian*, *What means this?* The Shepherds told them, *This is a By-way to Hell*, a way that Hypocrites go in at: namely, such as sell their Birthright with *Esau*, such as sell their Master with *Judas*, such as blaspheme the Gospel with *Alexander*: and that lie and dissemble with *Ananias*, and *Saphira* his wife.

A By-way to Hell.

Hope. Then said *Hopeful* to the Shepherds, *I perceive that these had on them, even every one, a shew of Pilgrimage, as we have now; had they not?*

Shep. Yea, and held it a long time too.

Hope. *How far might they go on in Pilgrimage in their days; since they notwithstanding were thus miserably cast away?*

Shep. Some further, and some not so far as these Mountains.

Then said the Pilgrims one to another, *We had need to cry to the strong for strength.*

Shep. Ay, and you will have need to use it when you have it too.

By this time the Pilgrims had a desire to go forwards, and the Shepherds a desire they should: so they walked together towards the ends of the Mountains. Then said the Shepherds one to another, *Let us here*
fliew

* *The Shepherd's Perspective Glass.*
 * *The Hill Clear.*

The fruits of servile fear.

* *A two-fold Caution.*

The Country of a little crooked Lane. Here therefore they Conceit, out of mee with a very brisk Lad, that came out of that Country; and his name was Ignorance. -

shew to the Pilgrims the Gates of the Celestial City, if they have skill to look through our * Perspective Glass. The Pilgrims then lovingly accepted the Motion: So they had them to the top of an high Hill, called * Clear, and gave them their Glass to look.

Then they assayed to look, but the remembrance of that last thing that the Shepherds had shewed them, made their hands shake, by means of which impediment they could not look steddily through the Glass, yet they thought they saw something like the Gate, and also some of the glory of the place. Then they went away and sang this Song.

*Thus by the Shepherds, Secrets are reveal'd,
 Which from all other men are kept conceal'd:
 Come to the Shepherds then, if you would see
 Things deep, things hid, and that mysterious be.*

When they were about to depart, one of the Shepherds gave them a Note of the way. Another of them, bid them * beware of the Flatterer. The third bid them take heed that they sleep not upon the Incharnted Ground. And the fourth, bad them God speed. So I awoke from my Dream.

And I slept, and dreamed again, and saw the same two Pilgrims going down the Mountains along the high-way, towards the City. Now a little below those Mountains, on the left-hand, lieth the Country of Conceit, from which Country there comes into the way, in which the Pilgrims walked,

The Country of a little crooked Lane. Here therefore they Conceit, out of mee with a very brisk Lad, that came out of that Country; and his name was Ignorance. -

Parts

Parts he came, and whether he was going?

Ign. Sir, I was born in the Country that lieth off there, a litle on the left-hand; and I am going to the Celestial City.

Christian and Ignorance have some talk.

Chr. But how do you think to get in at the Gate, for you may find some difficulty there?

Ign. As other good people do, saith he.

Chr. But what have you to shew at that Gate, that may cause that the Gate should be opened to you?

Ign. I know my Lords Will, and have been a good Liver; I pay every man his own; I Pray, Fast, pay Tithes, give Alms, and have left my Country, for whither I am going.

The ground of Ignorance's hope.

Chr. But thou camest not in at the Wicket-gate that is at the head of this way: Thou camest in hither through that same crooked Lane, and therefore I fear, however thou mayst think of thy self, when the reckoning day shall come, thou wilt have laid to thy charge, that thou art a Thief and a Robber, in stead of getting admittance into the City.

Ign. Gentlemen, ye be utter strangers to me, I know you not; be content to follow the Religion of your Country, and I will follow the Religion of mine. I hope all will be well. And as for the Gate that you talk of, all the world knows that that is a great way off of our Country. I cannot think that any man in all our Parts doth so much as know the way to it; nor need they matter whether they do or no, since we have, as you see, a fine pleasant green Lane that comes down from our Country the next way into the way.

He saith to every one, that he is a fool.

When

When *Christian* saw that the Man was Wise in his own conceit, he said to *Hopeful*,
 Prov. 26. 12. whisperingly, *There is more hopes of a Fool, than of him.* And said moreover, *When he Eccles. 10. 3. that is a Fool walketh by the way, his Wisdom faileth him, and he saith to every one, that How to carry it he is a Fool.* What, shall we talk further to a Fool. with him, or out-go him at present, and so leave him to think of what he hath heard already? and then stop again for him afterwards, and see if by degrees we can do any good of him?

Then said *Hopeful*,
*Let Ignorance a little while now muse
 On what is said, and let him not refuse
 Good counsel to embrace, lest he remain
 Still ignorant of what's the chiefest gain.
 God saith, Those that no understanding have,
 (Although he made them) them he will not save.*

Hope. He further added, It is not good, I think, to say all to him at once; let us pass him by, if you will, and talk to him anon, even as he is able to bear it.

So they both went on, and *Ignorance* he came after. Now when they had passed him a little way, they entred into a very dark Lane, where they met a Man, whom Seven Devils had bound with Seven strong Cords, and were carrying of him back to the door that they saw on the side of the Hill. Now good *Christian* began to tremble, and so did *Hopeful* his Companion. Yet as the Devils led away the Man, *Christian* looked to see if he knew him; and he thought it might be one *Turn-away*, that dwelt

Mat. 12. 45.
 Prov. 5. 22.

The destruction
 of one Turn-
 away.

dwelt in the Town of *Apostacy*. But he did not perfectly see his face ; for he did hang his head like a Thief that is found ; But being gone past, *Hopeful* looked after him, and espied on his back a Paper with this Inscription, *Wanton Professor, and Damnable Apostate*. Then said *Christian* to his Fellow, Now I call to remembrance that which was told me of a thing that happened to a good Man hereabout. The Name of the Man was *Little Faith*, but a good Man, and he dwelt in the town of *Sincere*. The thing was this ; At the entering in of this passage, there comes down from *Broadway-gate*, a Lane, called *Dead-man's Lane* ; so called, because of the Murders that are commonly done there. And this *Little Faith* going on Pilgrimage, as we do now, chanced to sit down there and slept. Now, there happened at that time to come down the Lane from *Broad-way-gate*, three sturdy Rogues ; and their names were *Faint-heart*, *Mistrust*, and *Guilt*, (three Brothers) and they espying *Little Faith* where he was, came gallopping up with speed. Now the good man was just awaked from his sleep, and was getting up to go on his Journey. So they came up all to him, and with threatening language bid him stand. At this, *Little Faith* looked as white as a clout, and had neither power to fight, nor flie. Then said *Faint-heart*, Deliver thy purse ; but he making no haste to do it, (for he was loath to lose his Money) *Mistrust* ran up to him, and thrusting his hand into his pocket, pull'd out thence a bag of Silver. Then he cried out,

Christian telleth his Companion a story of Little-Faith.

*Broadway-gate.
Dead-man's Lane.*

Little-Faith robbed by Faint-heart, Mistrust, and Guilt.

*They got away
his Silver, and
knockt him
down.*

out, Thieves, Thieves. With that Guilt
with a great Club that was in his hand,
struck *Little-Faith* on the head, and with
that blow fell'd him flat to the ground,
where he lay bleeding as one that would
bleed to death. All this while the Thieves
stood by: But at last, they hearing that
some were upon the Road, and fearing lest
it should be one *Great-Grace* that dwells in
the City of *Good-Confidence*, they betook
themselves to their heels, and left this good
man to shift for himself. Now after a while,
Little-Faith came to himself, and getting
up, made shift to scramble on his way. This
was the story.

Hope. But did they take from him all
that ever he had?

Little-Faith
lost not his best
things.

1 Pet. 4. 18.

Little-Faith
forced to beg to
his Journeys
end.

Chr. No, The place where his Jewels
were, they never ransack'd; so those he kept
still: But as I was told, the good man was
much afflicted for his Loss, for the Thieves
got most of his spending Money. That
which they got not, (as I said) were Jewels;
also he had a little odd Money left, but
scarce enough to bring him to his Journeys
end; nay, (if I was not mis-informed) he
was forced to beg as he went, to keep him-
self alive, (for his Jewels he might not sell)
But beg, and do what he could, he went (as
we say) with many a hungry belly the most
part of the rest of the way.

Hope. But is it not a wonder they got not
from him his Certificate, by which he was to
receive his admittance at the *Celestial Gate*?

Chr. 'Tis a wonder, but they got not that;
though they mist it not through any good
cunning

cunning of his; for he being dismayed with their coming upon him, had neither power nor skill to hide any thing? so 'twas more by good Providence, than by his endeavour that they mist of that good thing.

He kept not his best things by his own cunning.
2 Tim. i. 14.

Hope. But it must needs be a comfort to him, that they got not this Jewel from him?

2 Pet. i. 9.

Chr. It might have been great comfort to him, had he used it as he should. But they that told me the story, said, That he made but little use of it all the rest of the way; and that because of the dismay that he had in their taking away his Money: Indeed he forgot it a great part of the rest of his Journey; and besides, when at any time it came into his mind, & he began to be comforted therewith; then would fresh thoughts of his Loss come again upon him, and those thoughts would swallow up all.

Hope. Alas, poor man! this could not but be a great grief unto him?

He is pitted by both.

Chr. Grief! Ay, a Grief indeed! would it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange place, as he was? 'Tis a wonder he did not die with grief, poor heart! I was told, that he scattered almost all the rest of the way with nothing but doleful and bitter Complaints. Telling also to all that overtook him, or that he overtook in the way as he went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with life.

Hope. But 'tis a wonder that his Necessity did not put him upon selling, or pawning some

some of his Jewels, that he might have there with to relieve himself in his Journey.

Christian snib-
beth his fellow
for unadvised
speaking.

Chr. Thou talkest like one upon whose head is the shell to this very day : For what should he Pawn them ? Or to whom should he sell them ? In all that Countrey, where he was robbed, his Jewels were not accounted of ; nor did he want that relief, which could from thence be administred to him. Besides, had his Jewels been missing at the Gate of the Cælestial City, he had (and that he knew well enough) been excluded from an Inheritance there : and that would have been worse to him, than the appearance and villany of ten thousand Thieves.

Heb. 12. 16.

Hope. Why art thou so tart, my Brother ? Esau sold his Birth-right, and that for a mess of Pottage ; and that Birth-right was his greatest Jewel : And if he, why might not Little-Faith do so too.

A Discourse a-
bout Esau and
Little-Faith.

Chr. Esau did sell his Birth-right indeed, and so many besides ; and by so doing, exclude themselves from the chief Blessing, as also that Caitiff did. But you must put a Difference betwixt Esau and Little-Faith, and also betwixt their Estates. Esau's Birth-right was Typical, but Little-Faith's Jewels were not so. Esau's Belly was his God, but Little-Faith's belly was not so. Esau's want lay in his fleshly Appetite, Little-Faith's did not so. Besides, Esau could see no further than to the fulfilling of his Lusts ; for I am at the point to die, said he, and what good will this Birth-right do me ? But Little-Faith, thought it was his lot to have but a Little-Faith, was by his Little-Faith kept from such extravagancies, and

Esau was ruled
by his Lusts.

Gen. 25. 32.

and made to see and prize his Jewels more, than to sell them, as *Eſau* did his Birth-right. You read not any where that *Eſau* had *Faith*, not so much as a *Little*: Therefore no marvel, if where the flesh only bears sway, (as it will in that man where no *Faith* is to resist) if he sells his *Birth-right*, and his Soul and all, and that to the Devil of Hell; for it is with such, as it is with the *Ass*, Who in her occasions cannot be turned away. When their minds are set upon their Lusts, they will have them whatever they cost. But *Little-Faith* was of another temper, his mind was on things Divine; his livelihood was upon things that were Spiritual, and from above: Therefore to what end should he that is of such a temper sell his Jewels, (had there been any that would have bought them) to fill his mind with empty things? Will a man give a penny to fill his belly with Hay? Or can you perswade the *Turtle Dove* to live upon Carrion, like the *Crow*? Though faithless ones can for carnal Lusts pawn, or mortgage, or sell what they have, and themselves outright too boot; yet they that have *Faith*, Saving *Faith*, though but a little of it, cannot do so. Here therefore, my Brother, is thy mistake.

Hope. I acknowledge it; but yet your severe reflection had almost made me angry.

Chr. Why, I did but compare thee to some of the Birds that are of the Brisker sort, who will run to and fro in untrodden Paths with the shell upon their heads: but pass by that, and consider the matter under

Eſau never had Faith.

Jer. I. 24.

Little-Faith could not live upon Eſau's Pottage.

A comparison between the Turtle-Dove and the Crow.

under debate, and all shall be well betwixt thee and me.

Hope. But Christian, These three fellows, I am perswaded in my heart, are but a company of Cowards: Would they have run else, think you, as they did, at the noise of one that was coming on the Road? Why did not Little-Faith pluck up a great Heart? He might me-thinks, have stood one thrust with them, and have yielded when there had been no remedy?

No great heart. *Chr.* That they are Cowards, many have said, but few have found fit so in the time of Tryal. As for a great heart, Little-Faith had none; and I perceive by thee, my Brother, hadst thou been the Man conceiv-
ed, thou art but for a brush, and then to

We have more yield. And verily, since this is the height of thy stomach, now they are at a distance from us, should they appear to thee, as they did to him, they might put thee to sound thoughts.

But consider again, they are but Journey-men Thieves, they serve under the King of the Bottomless-pit; who, if need be, will come to their aid himself, and his voice is in the roaring of a Lyon: I my self have been engaged as this Little-Faith was, and I found it a terrible thing: These three Villains set upon me, and I beginning, like a Christian, to resist, they gave but a call, and in came their Master: I would, as the saying is, have given my Life for a penny; but that, as God would have it, I was clothed with Armour of Proof. Ay, and yet, though I was so harnessed, I found it hard work to quit my self like a Man; no

Psal. 5. 8.

Christian tells his own experience in this case.

man

man can tell what in that combate attends us, but he that hath been in the battle himself.

Hope. Well, but they ran you see, when they did but suppose that one Great Grace was in the way.

Chr. True, they have often fled, both they and their Master, when Great Grace hath appeared; and no marvel, for he is the King's Champion; But I trow, you will see some difference between Little-Faith, and the King's Champion? all the King's Subjects are not his Champions, nor can they, when tryed, do such feats of War as he. Is it meet to think that a little Child should handle Goliath as David did? Or that there should be the strength of an Ox in a Wren? Some are strong, some are weak; some have great Faith, some have little; This man was one of the weak, and therefore went to the Walls.

*The King's
Champion.*

Hope. I would it had been Great Grace for their sakes.

Chr. If it had been he, he might have had his hands full. For I must tell you, that though Great Grace is excellent good at his Weapons, and has, and can, so long as he keeps them at Swords-point, do well enough with them: yet, if they get within him, even Faint-Heart, Mistrust, or the other, it shall go hard but they will throw up his heels. And when a man is down, you know, what can he do?

Who so looks well upon Great-Graces face, shall see those Stars and Cuts there, that

that shall easily give demonstration of what I say. Yea, once I heard that he should say, (and that when he was in the Combat) *We dispaired even of Life*: How did these sturdy Rogues and their Fellows make David groan, mourn, and roar? Yea, Haman and Hezekiah too, though Champions in their days, were forced to bestir them, when by these assaulted; and yet, notwithstanding, they had their Coats soundly brushed by them. Peter upon a time would go try what he could do; but, though some do say of him, that he is the Prince of the Apostles, they handled him so, that they made him afraid at last of a sorry Girl;

Job. 41. 26.
Leviathan's
sturdiness.

Besides, their King is at their whistle, he is never out of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them: And, of him it is said, *The Sword of him that layeth at him cannot hold; the Spear, the Dart, nor the Habergeon; he esteemeth Iron as Straw, and Brass as rotten wood. The Arrow cannot make him flie, Sling-stones are turned with him into stubble; Darts are counted as stubble, he laugheth at the shaking of a Spear.* What can a man do in this case? 'Tis true, if a man could at every turn have Job's Horse, and had skill and courage to ride him, he might do notable things. For his neck is cloathed with Thunder, he will not be afraid as the Grasshopper: the Glory of his Nostrils is terrible; he paweth in the Valley, rejoiceth in his Strength, and goeth out to meet the Armed Men, he mocketh at fear,

Job. 39. 19.
The excellent
Metal that is
in Job's Horse.

and is not affrighted, neither turneth
back from the Sword. The Quiver rattleth
againſt him, the glittering Spear and the
ſhield. He ſwallows the ground with fierce-
neſs and rage, neither believes he that it is
the ſound of the Trumpet. He ſaies, among
the Trumpets, Ha, ha; and he ſmelleth the
Battle afar off, the Thundring of the Cap-
tains, and the ſhoutings.

But for ſuch Foot-men as thee and I are,
let us never deſire to meet with an Ene-
my, nor vaunt as if we could do better,
when we hear of others that they have
been foiled, nor be tickled at the thoughts
of our own Manhood; for ſuch commonly
come by the worſt when tryed. Witneſs
Peter, of whom I made mention before:
He would ſwagger, ay he would: He
would, as his vain mind prompted him to
ſay, do better, and ſtand more for his Ma-
ſter than all men. But who ſo foiled, and
run down by theſe Villains as he?

When therefore, we hear that ſuch Rob-
beries are done on the King's High-way,
two things become us to do: Firſt, to go
out harnelleſſed, and to be ſure to take a ſhield
with us: For it was for want of that, that
he that laid ſo luſtily at Leviathan, could
not make him yield. For indeed, if that
be wanting, he fears us not all. Therefore,
he that had ſkill hath ſaid, Above all, take Ephes. 6. 16.
this Shield of Faith, wherewith ye ſhall be
able to quench all the fiery darts of the
micked.

'Tis good alſo that we deſire of the King 'Tis good to
a Convoy, yea, that he will go with us him- have a Convoy.
ſelf.

Exod. 32. 15.

Psal. 3. 5, 6, 7, 8.

Psal. 27. 1, 2.

Pla. 10. 4.

self. This made *David* rejoyce, when in the valley of the shadow of death; and *Moses* was rather for dying where he stood, than to go one step without his God. O my Brother, if he will but go along with us, what need we be afraid of ten thousand that shall set themselves against us; but without him, *the proud helpers fall under the slain.*

I for my part have been in the fray before now, and though (through the goodness of him that is best) I am as you see alive: yet I cannot boast of my Manhood. Glad shall I be, if I meet with no more such brunts, though I fear we are not got beyond all danger. However, since the Lion and the Bear have not as yet devoured me, I hope God will also deliver us from the next uncircumcised *Philistine*. Then Sang *Christian*.

Poor, Little Faith! Hast been among the Thieves?

*Was't robb'd? Remember this who so believes:
And get more Faith; then shall you Victors be
Over ten thousand, else scarce over three.*

Away and a way.

So they went on, and *Ignorance* followed. They went then till they came at a place where they saw a way put it self into their way, and seemed withal to lie as streight, as the way which they should go; and here they knew not which of the two to take, for both seemed streight before them; therefore here they stood still to consider. And as they were thinking about the way, behold,

behold, a man black of flesh, but covered, with a very light Robe, came to them, and asked them why they stood there? They answered, they were going to the Celestial City, but knew not which of these ways to take. But follow me, said the man, it is thither that I am going. So they followed him in the way that but now came into the Road, which by degrees turned and turned them so from the City that they desired to go to, that in little time their faces were turn'd away from it; yet they followed him. But by and by, before they were aware, he led them within the compass of a Net, in which they were both so entangled, that they knew not what to do; and with that the white Robe fell off the black mans back: then they saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.

The Flatterer finds them.

Christian and his fellow deluded.

They are taken in a Net.

Chr. Then said Christian to his fellow, Now do I see my self in an errour. Did not the Shepherds bid us beware of the Flatterers? As is the saying of the wise man, so we have found it this day: A man that flattereth his Neighbour, spreadeth a Net for his Foot.

They bewail their condition.

Prov. 29. 6.

Hope. They also gave us a note of directions about the way, for our more sure finding thereof: but therein we have also forgotten to read, and have not kept our selves from the Paths of the Destroyer. Here David was wiser than we; for saith he, Concerning the Works of Men, by the Word of thy Lips, I have kept me from the paths

Psal. 17. 4.

*A shining
one comes to
them with a
Whip in his
Hand.*

Prøv. 29. 4.
Dan. 11. 32.
2 Cor. 11. 13.
14.

*They are ex-
amined, and
convicted of
forgetfulness.*

*Deceivers
fine-spoken.
Rom. 16. 18.*

Deut. 25. 1.
2 Chron. 6.
26, 27.

paths of the Destroyer. Thus they lay bewailing themselves in the Net. At last they espied a shining one coming toward them, with a Whip of small cord in his Hand. When he was come to the place where they were, he asked them whence they came, and what they did there; they told him, that they were poor Pilgrims, going to Sion, but were led out of their way by a black man, cloathed in white; who bids us, said they, follow him, for he was going thither too. Then said he with the Whip, It is Flatterer, a false Apostle, that hath transform'd himself into an Angel of Light. So he rent the Net, and let the men out. Then said he to them, Follow me, that I may set you in your way again; so he led them back to the way, which they had left to follow the Flatterer. Then he asked them, saying, Where did you lye the last night? They said, with the Shepherds upon the delectable Mountains. He asked them then if they had not of them Shepherds, a note of direction for the way: They answered, Yes. But did you, said he, when you were at a stand, pluck out and read your Note? They answered, No. He asked them why: They said, they forgot. He asked moreover if the Shepherds did not bid them beware of the Flatterer: They answered, Yes: But we did not imagine, said they, that this fine-spoken man had been he.

Then I saw in my Dream, that he commanded them to lye down; which when they did, he chastised them sore, to teach them

them the good way wherein they should walk; and as he chastised them, he said, *As many as I love, I rebuke and chasten; be zealous therefore, and repent.* This done, he bids them go on their way, and take good heed to the other directions of the Shepherds. So they thanked him for all his kindness, and went softly along the right way, Singing,

Rev. 3. 19.
They are
whipt, and
sent on their
way.

*Come hither you that walk along the way;
See how the Pilgrims fare that go astray.
They catch'd are in an intangling Net,
'Cause they good Council lightly did forget.
'Tis true, they rescued were, but yet you see (be.
They) rescourg'd to boot: Let this your caution*

Now after a while, they perceived afar off, one coming softly and alone all along the High-way to meet them. Then said Christian to his Fellow, Yonder is a man with his back toward Sion, and he is coming to meet us.

Hope. I see him, let us take heed to our selves now, lest he should prove a Flatterer also. So he drew nearer and nearer, and at last came up unto them. His name was Atheist, and he asked them whither they were going.

The Atheist
meets them,

Chr. *We are going to the Mount Sion.*

Then Atheist fell into a very great laughter.

He laughs
at them.

Ch. *What's the meaning of your laughter?*

Atheist. I laugh to see what ignorant persons you are, to take upon you so tedious a Journey; and yet are like to have

*They reason
together.*

nothing but your Travel for your Pains.
Chr. *Why man? Do you think we shall
not be received?*

Atheist. Received! There is no such
place as you dream of in all this World.

Chr. *But there is in the World to come.*

*Jer. 22. 13.
Eccl. 10. 15.*

Atheist. When I was at home in mine
own Country, I heard as you now affirm,
and from that hearing went out to see,
and have been seeking this City twenty
years, but find no more of it than I did
the first day I set out.

Chr. *We have both heard, and believe,
that there is such a place to be found.*

*The Atheist
takes up his
content in
this World.*

Atheist. Had not I when at home belie-
ved, I had not come thus far to seek; but
finding none, (and yet I should, had there
been such a place to be found, for I have
gone to seek it further than you) I am go-
ing back again, and will seek to refresh my
self with the things that I then cast away
for hopes of that which I now see is not.

*Christian
proveth his
Brother.
Hopefuls
gracious
Answer.*

Chr. Then said *Christian* to *Hopeful* his
Fellow, *Is it true which this man has said?*

a Cor. 5. 7.

Hope. Take heed, he is one of the *Flat-
terers*; remember what it has cost us once
already for our hearkening to such kind
of Fellows. What! no Mount *Sion*? Did
we not see from the delectable Moun-
tains, the Gate of the City? Also are we
not now to walk by Faith? * Let us go
on, said *Hopeful*, lest the man with the
Whip overtake us again.

** A remem-
brance of for-
mer chastise-
ments is an
help against
present temp-
tation.*

You should have taught me that Lesson,
which I will round you in the Ears with-
al; Cease my Son to hear the Instruction that
- cause

causeth to err from the words of knowledge. Prov. 19. 27.
I say, my Brother, cease to hear him, and Heb. 10. 39
let us believe to the saving of the Soul.

Chr. *My Brother, I did not put the question to thee, for that I doubted of the Truth of our Belief my self, but to prove thee, and to fetch from thee a fruit of the honesty of thy heart.* As for this man, I know that he is blinded by the God of this World: Let thee and I go on, knowing that we have belief of the truth, and no lie is of the Truth.

A fruit of an honest heart.
1 Joh. 2. 11.

Hope. Now do I rejoyce in hope of the glory of God: So they turned away from the man; and he, laughing at them, went his way.

I saw then in my Dream, that they went till they came into a certain Country, whose Air, naturally, tended to make one drowsie, if he came a stranger into it. And here Hopeful began to be very dull, and heavy of Sleep; wherefore he said unto Christen, I now begin to grow so drowsie, that I can scarcely hold up mine eyes: let us lie down here, and take one nap.

They are come to the Incharnted Ground.

Hopeful begins to be drowsie.

Chr. By no means, (said the other) lest sleeping, we never awake more.

Christian keeps him awake.

Hope. Why my Brother? Sleep is sweet to the labouring man; we may be refreshed if we take a nap.

Chr. Do you not remember, that one of the Shepherds bid us beware of the Incharnted ground? He meant by that, that we should beware of sleeping; wherefore let us not sleep as do others, but let us watch and be sober.

1 Thes. 5. 6

Hope. I acknowledge my self in a fault, and had I been here alone, I had by

He is thankful.

I 3 sleeping

Eccles. 4. 9. sleeping run the danger of death. I see it is true that the wise man saith, *Two are better than one.* Hitherto hath thy Company been my mercy; And thou shalt have a good reward for thy labour.

To prevent drowsiness, they fall to good discourse. Good discourse prevents drowsiness.


Chr. Now then, said Christian, to prevent drowsiness in this place, let us fall into good discourse.

Hope. With all my heart said the other.

Chr. Where shall we begin?

Hope. Where God began with us, but do you begin if you please.

Chr. I will sing you first this Song.


The Dreamers Note.

When Saints do sleepy grow, let them come hither,

And hear how these two Pilgrims talk together.

Yea, let them learn of them, in any wise
Thus to keep ope their drowsie slumbering eyes.

Saints fellowship, if it be manag'd well,
Keeps them awake and that in spite of Hell.

Chr. Then Christian began and said, I will ask you a question, *How* * came you to think at first of doing what you do now?

* They begin at the beginning of their conversion.

Hope. Do you mean, How came I at first to look after the good of my Soul?

Chr. Yes, that is my meaning.

Hope. I continued a great while in the delight of those things which were seen and sold at our Fair; things, which I believe now, would have (had I continued in them still) drown'd me in perdition and destruction.

Chr.

Chr. What things were they?

Hope. All the Treasures and Riches of the World. Also I delighted much in Rioting, Revelling, Drinking, Swearing, Lying, Uncleannesse, Sabbath-breaking, and what not, that tended to destroy the Soul. But I found at last, by Hearing and considering of things that are Divine, which indeed I heard of you, as also of beloved Faithful, that was put to death for his Faith and Good-living in *Vanity-Fair*, That the end of these things is death. And that for these things sake, the wrath of God cometh upon the Children of Disobedience.

Rom. 6. 21,
22, 23.
Ephes. 5. 6.

Chr. And did you presently fall under the power of this Conviction?

Hope. No: * I was not willing presently to know the evil of sin, nor the damnation that follows upon the Commission of it; but endeavoured, when my Mind at first began to be shaken with the Word, to shut mine eyes against the light thereof.

* Hopeful as first shut his eyes against the light.

Chr. But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

Hope. * The Causes were, 1. I was ignorant that this was the work of God upon me. I never thought that by awakenings for sin, God at first begins the Conversion of a finner. 2. Sin was yet very sweet to my flesh, & I was loath to leave it. 3. I could not tell how to part with mine old Companions, their presence and actions were so desireable unto me. 4. The hours in which Convictions were upon

* Reasons of the resisting light.

me, were such troublesome, and such heart-affrighting hours, that I could not bear, not so much as the remembrance of them upon my heart.

Chr. *Then as it seems, sometimes you got rid of your trouble.*

Hope. Yes verily, but it would come into my mind again; and then I should be as bad, nay worse than I was before.

Chr. *Why, what was it that brought your sins to mind again?*

Hope. Many things; as,

When he had lost his sense of sin, what brought it again.

1. *If I did but meet a good man in the Street; or,*

2. *If I have heard any read in the Bible; or,*

3. *If mine Head did begin to ache; or,*

4. *If I were told, that some of my Neighbours were sick; or,*

5. *If I heard the Bell toll for some that were dead; or,*

6. *If I thought of dying my self; or,*

7. *If I heard that sudden death happened to others,*

8. *But especially, when I thought of my self, that I must quickly come to Judgment.*

Chr. *And cou'd you at any time, with ease, get off the guilt of sin, when by any of these ways it came upon you?*

Hope. No, nor I, for then they got faster hold of my Conscience. And then, if I did but think of going back to sin (though my mind was turned against it) it would be double torment to me.

Chr. *And how did you do then?*

Hope.

Hope. I thought I must endeavour to mend my life; for, else, thought I, I am sure to be damned.

Chr. And did you endeavour to amend?

Hope. Yes, and fled from, not only my sins, but sinful Company too: and betook me to Religious Duties, as Praying, Reading, Weeping for sin, speaking Truth to my Neighbours, &c. These things did I, with many other, too much here to relate.

Chr. And did you think your self well then?

Hope. Yes, for a while; but at the last my trouble came tumbling upon me again, and that over the neck of all my Reformation.

Chr. How came that about, since you were now reformed?

Hope. There were several things brought it upon me; especially such sayings as these; *All our Righteousnesses are as filthy rags. By the Works of the Law no man shall be justified. When you have done all things, say, We are unprofitable:* with many more such like. From whence I began to reason with my self thus: If *All* my righteousnesses are filthy rags; if by the deeds of the Law, No man can be justified; And if when we have done *All*, we are yet unprofitable: Then 'tis but a folly to think of Heaven by the Law. I further thought thus. * If a man runs 100 L. into the Shopkeeper's debt, and after that shall pay for all that he shall fetch; yet if his old debt stand still in the Book uncrossed, for that the Shopkeeper may sue him, and cast him into Prison, till he shall pay the debt.

When he could no longer shake off his guilt by sinful courses, then he endeavours to mend.

Then he thought himself well.

Reformation at last could not help, and why.
Isa. 64. 6.
Gal. 2. 6.
Luke 17. 10.

His being a debtor by the Law troubled him.

Chr. Well, and how did you apply this to your self?

Hope. Why, I thought thus with my self; I have by my sins run a great way into God's Book, and that my now reforming will not pay off that score; therefore I should think still under all my present amendments: But how shall I be freed from that damnation that I brought my self in danger of by my former transgressions?

Chr. A very good Application: but pray go on.

Hope. Another thing that hath troubl'd me, even since my late amendments, is, that if I look narrowly into the best of what I do now, I still see sin, new sin mixing it self with the best of that I do. So that now I am forced to conclude, that notwithstanding my former fond conceits of my self and Duties, I have committed sin enough in one Duty to send me to Hell, though my former Life had been faultless.

Chr. And what did you do then?

Hope. Do! I could not tell what to do, till I brake my mind to Faithful; for he and I were well acquainted. And he told me, that unless I could obtain the Righteousness of a man that never had sinn'd, neither mine own, nor all the Righteousness of the World could save me.

Chr. And did you think he spake true?

Hope. Had he told me so when I was pleased and satisfied with my own amendment, I had called him Fool for his pains; but now since I see mine own infirmity,

*His esp'ying
bad things in
his best duties
troubled him.*

*This made
him break his
mind to Faithful,
who told
him the way
to be saved.*

infirmity, and the sin that cleaves to my best performance, I have been forced to be of his Opinion.

Chr. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, That he never committed sin?

Hope. I must confess the words at first sounded strangely; but after a little more talk and company with him, I had full conviction about it.

At which he started at present.

Chr. And did you ask him what man this was, and how you must be justified by him?

Heb. 10.
Rom. 4.
Col. 1.
2 Pet. 1.

Hope. Yes, and he told me it was the Lord Jesus, that dwellerh on the right hand of the Most High: * And thus, said he, you must be justified by him, even by trusting to what he hath done by himself, in the days of his flesh, and suffered when he did hang on the Tree. I asked him further, How that man's Righteousness could be of that Efficacy, to justify another before God? And he told me, He was the mighty God, and did what he did; and died the Death also, not for himself, but for me; to whom his doings, and the worthiness of them should be imputed, if I believed on him.

* *Amore particular discovery of the way to be saved.*

Chr. And what did you do then?

Hope. I made my Objections against my believing; for that I thought he was not willing to save me.

He doubts of acceptation.

Chr. And what said Faithful to you then?

Hope. He bid me go to him and see: Then I said, it was presumption: He said,

No:.

Matt. 11. 28. No; for I was invited to come. * Then
 * He is better instructed. he gave me a Book of Jesus his inditing,
 to encourage me the more freely to come.

And he said concerning that Book, that
 every jot and tittle thereof stood firmer
 than Heaven and Earth. Then I asked
 him, what I must do when I came? And
 he told me, I must intreat upon my knees,
 with all my heart and Soul, the Father to
 reveal him to me. Then I asked him
 further, how I must make my supplica-
 tion to him? And he said, Gb, and thou
 shalt find him upon a Mercy-Seat, where
 he sits all the year long, to give Pardon
 and Forgiveness to them that come. I
 told him, that I knew not what to say
 when I came: * And he bid me say to this
 effect, God be merciful to me a sinner, and
 make me to know and believe in Jesus
 Christ: For I see, that if his Righteousness
 had not been, or I have not Faith in that
 Righteousness, I am utterly cast away:
 Lord, I have heard that thou art a merci-
 ful God, and has ordained that thy Son Jesus
 Christ should be the Saviour of the World:
 And moreover that thou art willing to be-
 stow him upon such a poor sinner as I am,
 (and I am a sinner indeed.) Lord, take there-
 fore this opportunity, and magnify thy Grace
 in the Salvation of my Soul, through thy Son
 Jesus Christ. Amen.

* He is bid
 to pray.

Chr. And you do as you were bidden?
 Hope. Yes, over, and over, and over.

Chr. And did the Father reveal his Son
 to you?

He prays.

Hope. Not at the first, nor second, nor
 third,

third, nor fourth, nor fifth; no nor at the sixth time neither.

Chr. *What did you do then?*

Hope. *What? why I could not tell what to do.*

Chr. *Had you not thoughts of leaving off Praying?*

Hope. * Yes, an hundred times twice told

Chr. *And what was the reason you did not?*

Hope. * I believed that that was true which had been told me; to wit, That without the Righteousness of this Christ, all the World could not save me: And therefore thought I with my self, If I leave off, I die; and I can but die at the Throne of Grace. And wthal this came into my mind, *If it tarry, wait for it, because it will surely come, and will not tarry.* So I continued Praying until the Father shewed me his Son.

Chr. *And how was he revealed unto you?*

Hope. I did not see him with my Bodily eyes, but with the eyes of my understanding; and thus it was. One day I was very sad, I think sadder than at any one time of my life; and this sadness was through a fresh sight of the greatness and villeness of my sins; And as I was then looking for nothing but Hell, and the everlasting damnation of my Soul, suddenly, as I thought, I saw the Lord Jesus look down from Heaven upon me, and saying, *Believe on the Lord Jesus Christ, and thou shalt be saved.*

But I replied, Lord I am a great, a very great

* He thought to leave off praying.

* He durst not leave off praying, and why?

Hab. 2. 3.

Ephe. 1. 18,

39.

Christ is revealed to him and how.

Acts 16. 30,

31.

great sinner : And he answered *My Grace is sufficient for thee.* Then I said, But Lord what is believing? And then I saw from John 6. 25. that saying, [*He that cometh to me shall never hunger, and he that believeth on me, shall never thirst.*] that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after Salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further; But Lord, may such a great sinner as I am, be indeed accepted of thee, & be saved by thee? and I heard him say, *And him that cometh to me, I will in no wise cast out.* Then I said, But how, Lord, must I consider of thee in my coming to thee, that my Faith may be placed aright upon thee? Then he said, 1 Tim. 1. 15. *Christ Jesus came into the World to save sinners.* Rom. 10. 4. *He is the end of the Law for Righteousness* Chap. 4. *to every one that believes.* Heb. 7. 24, 25. *He died for our sins, and rose again for our justification: He loved us, and washed us from our sins in his own Blood. He is Mediator betwixt God and us. He ever liveth to make Intercession for us.* From all which I gathered, that I must look for Righteousness in his person, and for satisfaction for my sins by his Blood; that what he did in obedience to his Father's Law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his Salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the Name, People; and Ways of Jesus Christ. Chr.

Chr. *This was a Revelation of Christ to your Soul indeed: but tell me particularly, what effect this had upon your Spirit.*

Hope. It made me see that all the world, notwithstanding all the Righteousness thereof, is in a state of condemnation. It made me see that God the Father, though he be just, can justly justify the coming sinner: It made me greatly ashamed of the villeness of my former life, and confounded me with the sense of my own ignorance; for there never came thought into my heart before now, that shewed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the Honour and Glory of the Lord Jesus. Yea, I thought, that had I now 1000 gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I saw then in my Dream, that *Hopeful* looked back, and saw *Ignorance*, whom they had left behind, coming after. Look, said he to *Christian*, how far yonder youngster loitereth behind.

Chr. Ay, ay, I see him; he careth not for our Company.

Hope. But I tro it would not have hurt him, had he kept pace with us hitherto.

Chr. That's true, but I warrant you, he thinketh otherwise.

Hope. That I think he doth, but howe-
ver, I will tarry for him. So they did.

Then *Christian* said to him, Come away man, why do you stay so behind?

Ign. I take my pleasure in walking alone, even more a great deal than in company, unless I like it the better. Then

Young Ignorance comes up again.

Their Talk.

The Pilgrims Progress.

Then said Christian to Hopeful, (but softly) Did I not tell you he cared not for our Company? But however, said he, come up, and let us talk away the time in this solitary place. Then directing his speech to Ignorance, he said, Come, how do you? how stands it between God and your Soul now?

*Ignorance's
Hope, and the
ground of it.
Prov. 28, 29.

Ignor. * I hope well, for I am always full of good motions, that come into my mind to comfort me as I walk.

Chr. What good motions? pray tell us.

Ignor. Why, I think of God and Heaven.

Chr. So do the Devils and damned Souls.

Ignor. But I think of them, and desire them.

Chr. So do many that are never like to come there: The Soul of the Sluggard desires and hath nothing.

Ignor. But I think of them, and leave all for them.

Chr. That I doubt, for leaving of all is an hard matter; yea, a harder matter than many are aware of. But why, or by what, art thou perswaded that thou hast left all for God and Heaven?

Ignor. My heart tells me so.

Chr. The wise man says, He that trusts his own heart is a Fool.

Prov. 28, 29. Ignor. That is spoken of an evil heart, but mine is a good one.

Chr. But how dost thou prove that?

Ignor. It comforts me in hopes of Heaven.

Chr. That may be, through its deceitfulness; for a man's heart may minister comfort to him in the hopes of that thing, for which he yet has no ground to hope.

Ignor.

Ignor. But my heart and life agree together, and therefore my hope is well grounded.

Chr. Who told thee that thy heart and life agree together?

Ignor. My heart tells me so.

Chr. Ask my fellow if I be a Thief: Thy heart tells thee so; Except the Word of God beareth witness in this matter, other testimony is of no value.

Ignor. But is it not a good heart that has good thoughts? And is not that a good life, that is according to God's Commandments?

Chr. Yes, that is a good heart that hath good thoughts, and that is a good life that is according to God's Commandments: But in this one thing indeed to have these, and another thing only, to think so.

Ignor. Pray, what count you good thoughts, and a life according to God's Commandments.

Chr. There are good thoughts of divers kinds, some respecting our selves, some God, some Christ, and some other things.

Ignor. What be good thoughts respecting our selves?

Chr. Such as agree with the Word of God. What are

Ignor. When does our thoughts of our good thoughts selves agree with the Word of God?

Chr. When we pass the same Judgment upon our selves which the Word passes. To explain my self, The Word of God saith of persons in a natural condition, There is none righteous, there is none that doth good. It Rom. 3. saith also, That every imagination of the heart Gen. 6. 2.

heart of a man is only evil, and that continually. And again, The imagination of man's heart is evil from his Youth. Now then, when we think thus of our selves, having sense thereof, then are our thoughts good ones, because according to the Word of God.

Ignor. I will never believe that my heart is thus bad.

Chr. Therefore thou never hadst one good thought concerning thy self in thy life. But let me go on: As the Word passeth a Judgment upon our HEARTS, so it passeth a Judgment upon our WAYS; and when our thoughts of our HEARTS and WAYS agree with the judgment which the Word giveth of both, then are both good, because agreeing thereto.

Ignor. Make out your meaning.

Gal. 125. 5.

Prov. 2, 15.

Rom. 3.

Chr. Why the Word of God saith, That mans ways are crooked ways, not good, but perverse, It saith, they are naturally out of the good way, that they have not known it. Now when a man thus thinketh of his ways, I say, when he doth sensibly, and with heart-humiliation thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the Judgment of the Word of God.

Ignor. What are good thoughts concerning God?

Chr. Even (as I have said concerning our selves) when our thoughts of God do agree with what the Word saith of him. And that is, when we think of his Being and Attributes as the Word hath taught: Of which I cannot now discourse at large. But to speak of him with reference to us, then we have

have right thoughts of God, when we think that he knows us better then we know our selves, and can see sin in us, when, and where we can see none in our selves; when he thinks he knows our inmost thoughts, and that our heart, with all its depths, is always open unto his eyes: Also when we think that all our righteousness stinks in his Nostrils, and that therefore he cannot abide to see us stand before him in any confidence, even in all our best performances.

Ignor. Do you think that I am such a fool, as to think God can see no further than I? or that I would come to God in the best of my performances?

Chr. Why, how dost thou think in this matter?

Ignor. Why, to be short, I think I must believe in Christ for Justification.

Chr. How! Think thou must believe in Christ, when thou seest not thy need of him! Thou neither seest thy original nor actual infirmities, but hast such an opinion of thy self, and of what thou doest, as plainly renders thee to be one that did never see a necessity of Christ's personal Righteousness to justify thee before God. How then durst thou say, I believe in Christ?

Ignor. I believe well enough for all that.

Chr. How dost thou believe?

Ignor. I believe that Christ died for sinners, & that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his Law. Or thus: Christ makes my duties that are religious, acceptable to his Father by
vertue

vertue of his Merits; and so shall I be justified.

Chr. Let us give an answer to this Confession of thy Faith.

The Faith of Ignorance.

1. Thou believest with a fantastical faith, that this Faith is no where described in the Word.

2. Thou believest with a false Faith, because it taketh Justification from the personal righteousness of Christ, and applies it to thy own.

3. This Faith maketh not Christ a Justifier of thy person, but of thy actions; and of thy person for thy actions sake, which is false.

4. Therefore this Faith is deceitful, even such as will leave thee under wrath, in the day of God Almighty. For true justifying Faith puts the Soul (as sensible of its lost condition by the Law) upon flying for refuge unto Christs Righteousness: (which Righteousness of his, is not an act of grace, by which he maketh for Justification, thy obedience accepted of God, but his personal obedience to the Law in doing and suffering for us, what that required at our hands.) This righteousness, I say, true Faith accepteth; under the skirt of which the Soul being shrouded, and by it presented as spotless before God, it is accepted, and acquitted from condemnation.

Ignor. What! would you have us trust to what Christ in his own person has done without us? This conceit would loosen the reins of our lust, and tolerate us to live as we list. For what matter how we live, if we may be justified by Christs personal righteousness from all, when we believe it.

Chr.

Chr. Ignorance is thy name, and as thy name is, so art thou; even this thy answer demonstrateth what I say. Ignorant thou art of what justifying righteousness is, and, as ignorant how to secure thy Soul through the Faith of it from the heavy wrath of God. Yea, thou also art ignorant of the true effects of saving Faith in this righteousness of Christ, which is to bow and win over the heart to God in Christ, to love his Name, his Word, Ways and People, and not as thou ignorantly imaginest.

Hope. Ask him if ever he had Christ revealed to him from Heaven?

Ignor. What! you are a man for revelations! I believe that what both you, and all the rest of you say about that matter, is but the fruit of distracted brains. Ignorance jangles with them.

Hope. Why man! Christ is so hid in God from the natural apprehensions of the flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.

Ignor. That is your Faith, but not mine; yet mine, I doubt not, is as good as yours; though I have not in my head so many whimsies as you. He speaks reproachfully of what he knows not.

Chr. Give me leave to put in a word: You ought not so slightly to speak of this matter. For this I will boldly affirm, (even as my good Companion hath done) that no man can know Jesus Christ but by the revelation of the Father: yea, & faith too, by which the soul layeth hold upon Christ (if it be right) must be wrought by the exceeding greatness of his mighty Power; the

wor-

Math. 11. 28.
1 Cor. 11. 3.
Eph. 1. 18, 19

working of which Faith, I perceive, poor Ignorance, thou art ignorant of. Be awakened then, see thine own wretchedness, & flye to the Lord Jesus; & by his righteousness, which is the righteousness of God, (for he himself is God) thou shalt be delivered from condemnation.

The talk
broke up.

Ignor. You go so fast; I cannot keep pace with you; do you go on before, I must stay a while behind.

Then they said,
well, Ignorance, wilt thou yet foolish be,
To slight good Counsel, ten times given thee?
And if thou yet refuse it, thou shalt know
E're long the evil of thy doing so:
Remember man in time, stoop, do not fear,
Good Counsel taken well, saves; therefore
hear:

But if thou yet shalt slight it, thou wilt be
The loser (Ignorance) I'll warrant thee.

Then Christian addressed thus himself
to his fellow.

Chr. Well, come my good Hopeful, I
perceive that thou and I must walk by
our selves again.

So I saw in my Dream, that they went
on apace before, and Ignorance he came
hobbling after. Then said Christian to his
Companion, *It pitties me much for this poor
man; it will certainly go ill with him at last.*

Hope. Alas, there are abundance in
our Town in this condigion; whole Fa-
milies, yea, whole Streets, (and that of
Pilgrimstoo;) and if there be so many
in our parts, how many think you must
there

there be in the place where he was born &
Chr. Indeed the Word saith, He hath blinded their eyes, lest they should see, &c.

But now we are by our selves, what do you think of such men? Have they at no time, think you, convictions of sin, and so consequently fears that their state is dangerous?

Hope. Nay, do you answer that question your self, for you are the elder man.

Chr. Then I say, sometime (as I think) they may, but they being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

Hope. I do believe, as you say, that fear tends much to mens good, and to make them right, at their beginning to go on Pilgrimage.

Chr. Without all doubt it doth, if it be right; for so sayes the Word, The Fear of the Lord is the beginning of Wisdom.

The good use of Fear.

Job. 28. 29.

Psal. 111. 10.

Prov. 17. 1

Chap. 9. 10.

Right Fears.

Hope. How will you describe right fear?

Chr. True or right fear is discovered by three things.

1. By its rise. It is caused by saving convictions for sin.

2. It driveth the Soul to lay fast hold of Christ for Salvation.

3. It begetteth and continueth in the Soul a great Reverence of God, his Word, and wayes, keeping it tender, and making it afraid to turn from them, to the right hand, or to the left, to any thing that may dishonour God, break its Peace, grieve

grieve the Spirit, or cause the enemy to speak reproachfully.

Hope. Well said, I believe you have said the truth. Are we now almost got past the Incharnted Ground?

Chr. Why, are you weary of this discourse?

Hope. No verily, but that I would know where we are.

Chr. We have not now above two Miles farther to go thereon. But let us return to our matter. * Now the ignorant know not that such convictions that tend to put them in fear, are for their good, and therefore they seek to stifle them.

Hope. How do they seek to stifle them?

* 2. Particular.

Chr. * 1. They think that those fears are wrought by the Devil (though indeed they are wrought of God) & thinking so, they resist them, as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their Faith, (when, alas for them, poor men that they are! they have none at all) & therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore, in despite of them, wax presumptuously confident. 4. They see that those fears tend to rake away from them their pitiful old self-holiness, and therefore they resist them with all their might.

Hope. I know something of this my self; for before I knew my self it was so with me.

Chr. Well, we will leave at this time our Neighbour Ignorance by himself, and fall upon another profitable question.

Hope. With all my heart, but you shall still begin.

Chr.

Chr. Well then, Did you not know about ten years ago, one Temporary in your parts, who was a forward man in Religion then?

Talk about one Temporary.

Hope. Know him! Yes, he dwelt in Graceless, a Town about two miles off of Honesty, and he dwelt next door to one Turn-back.

Where he dwelt.

Chr. Right, he dwelt under the same roof with him. Well, that man was much awakened once; * I believe that then he had some sight of his sins, and of the wages that was due thereto.

* He was re-wardly once.

Hope. I am of your mind; for (my house not being above three miles from him) he would oft-times come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him; but one may see, it is not every one that cries, Lord, Lord.

Chr. He told me once, That he was resolved to go on Pilgrimage, as we go now; but all of a sudden he grew acquainted with one Save-Self, and then he became a stranger to me.

Hope. Now since we are talking about him, let us a little enquire into the reason of the suddain back-sliding of him and such others.

Chr. It may be very profitable, but do you begin.

Hope. Well then, there are in my Judgment four reasons for it.

1. Though the Consciences of such men are awakened, yet their minds are

Reason why towardly ones go back.

not changed: therefore when the power of guilt weareth away, that which provoked them to be religious ceaseth; Wherefore they naturally turn to their own course again: even as wee see the Dog that is sick of what he hath eaten, so long as his sickness prevails, he vomits and casts up all: not that he doth this of a free mind (if we may say a Dog has a mind) but because it troubleth his Stomach; but now when his sickness is over and so his Stomach eased, his desires being not at all alienate from his vomit, he turns himself about, and licks up all. And so it is true which is written, *The Dog is turned to his own vomit again.* Thus, I say, being hot for Heaven, by Vertue only of the sense and fear of the torments of Hell, as their sense of Hell, and the fears of damnation chills and cools, so their desires of Heaven and Salvation cool also. So then it comes to pass, that when their guilt and fear is gone their desires for Heaven and Happiness die, and they return to their course again.

2 Pet. 2. 22.

2. Another reason is, They have slavish fears that do over-master them. I speak now of the fears that they have of men: *For the fear of men bringeth a snare.* So then, though they seem to be hot for Heaven, so long as the flames of Hell are about their ears, yet when that terror is a little over, they be-take themselves to second thoughts;

Prov. 29. 25.

name-

namely, this 'tis good to be wise, and not to run (for they know not what) the hazard of losing all ; or at least, of bringing themselves into unavoidable and unnecessary troubles, and so they fall in with the World again.

3. The shame that attends Religion, lies also as a block in their way ; they are proud and haughty, and Religion in their eye, is low and contemptible : Therefore when they have lost their sense of Hell, and wrath to come, they return again to their former course.

4. *Guilt*, and to meditate terror, are grievous to them, they like not to see their misery before they come into it : Though perhaps the sight of it first, if they loved that sight, might make them flie whither the righteous flie and are safe ; but because they do, as I hinted before, even shun the thoughts of guilt and terror : Therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and chuse such wayes as will harden them more and more.

Chr. You are pretty near the business, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the Felon that standeth before the Judge ; he quakes and trembles, and seems to repent most heartily, but the bottom of all is, the fear of the Halter, not that he hath any detestation of the offences, as is evident, because, *lex*

but this man have his liberty and he will be a Thief, and so a Rogue still, whereas, if his mind was changed, he would be otherwise.

Hope. Now I have shewed you the reasons of their going back, do you shew me the manner thereof.

Chr. So I will willingly.

How the Apostate goes back.

1. They draw off their thoughts all that they may, from the remembrance of God, Death and Judgment to come.

2. Then they cast off by degrees private Duties, as Closet prayer, curbing their lusts, Watching, sorrow for Sin, and the like.

3. Then they shun the company of lively and warm Christians.

4. After that they grow cold to publick Duty, as Hearing, Reading, Godly Conference, and the like.

5. Then they begin to pick holes, as we say, in the coats of some of the godly, and that devilishly, that they may have a seeming colour to throw Religion (for the sake of some infirmity they have spied in them) behind their backs.

6. Then they begin to adhere to, and associate themselves with carnal, loose and wanton men.

7. Then they give way to carnal, and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this, they begin to play with little sins openly.

9. And

9. And then, being hardened, they shew themselves as they are. Thus being lanced again into the gulph of Misery, unless a Miracle of Grace prevent it, they everlastingly perish in their own deceivings.

Now I saw in my Dream, that by this time the Pilgrims were got over the Enchanted Ground, and entering into the Country of *Beulah* whose Air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea here they heard continually the singing of Birds, and saw every day the flowers appear in the Earth; and heard the voice of the Turtle in the Land. In this Country the Sun shineth night and day; wherefore this was beyond the Valley of the *shadow of death*, and also out of the reach of *Giant Despair*: neither could they from this place so much as see *Doubting Castle*. Here they were within sight of the City they were going to: also here met them some of the Inhabitants thereof. For in this Land the shining Ones commonly walked, because it was upon the borders of Heaven. In this Land also the Contract between the Bride and the Bridegroom was renewed, Yea here, as the Bridegroom rejoyceth over the Bride, so did their God rejoyce over them. Here they had no want of corn and wine; for in this this place they met with abundance of what they had sought for in all

Isa. 62. 4.

Cant. 2. 10.

11, 12.

Angels

Isa. 62. 5.

Verse 8.

Vers. 11.

their Pilgrimages Here they heard voices from out of the City, loud voices saying, *Say ye to the daughter of Zion, Behold thy salvation cometh, behold his reward is with him.* Here all the Inhabitants of the Country called them *The holy people, the redeemed of the Lord, sought out, &c.*

Vers. 12.

Now as they walked in this Land, they had more rejoycing than in parts more remote from the Kingdom, to which they were bound; and drawing near to the City, they had yet a more perfect view thereof, it was builded of Pearls and Precious Stones, also the Streets thereof was paved with Gold, so that by reason of the natural glory of the City, and the reflection of the Sun Beams upon it, *Christian*, with desire fell sick. *Hopeful* also had a fit or two of the same Disease: Wherefore here they lay by it a while crying out because of their pangs, *If you see my Beloved, tell him that I am sick of love.*

But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were Orchards, Vineyards, and Gardens, and their Gates opened into the High-way. Now as they came up to these places behold the Gardener stood in the way; to whom the Pilgrims said, *Whose goodly Vineyards and Gardens are these?* He answered, *They are the Kings, and are planted here for his own*

Deut. 23. 24.

own delights, and also for the solace of Pilgrims; So the Gardener had them into the Vineyards, and bid them refresh themselves with the dainties; he also shewed them there the Kings Walks and the Arbours where he delighted to be: And here they tarried and slept.

Now I beheld in my Dream that they talked more in their sleep at this time, than ever they did in all their Journey; and being in a muse thereabout, the Gardener said even to me, Wherefore musest thou at the matter? It is the nature of the fruit of the Grapes of these Vineyards to go down so sweetly, as to cause the lips of them that are asleep to speak.

So I saw that when they awoke, they addressed themselves to go up to the City. But, as I said, the reflections of the Sun upon the City (for the City was pure Gold,) was so extremely glorious, that they could not, as yet with open face behold it,*but through an *Instrument* made for that purpose. So I saw, that as they went on, there met them two men, in Raiment that shone like Gold, also their faces shone as the light.

Rev. 21. 18.

1 Cor. 3. 18.

These men asked the Pilgrims whence they came? and they told them. They also asked them, where they had lodged, what difficulties, and dangers, what comforts, and pleasures they had met in the way? and they

told them. Then said the men that met them, You have but two difficulties more, to meet with, and then you are in the City.

Christian then and his Companion asked the men to go along with them, so they told them they would, but said they, you must obtain it by your own Faith. So I saw in my Dream that they went on together till they came in sight of the Gate.

Death.

Now I further saw, that betwixt them and the Gate was a River, but there was no Bridge to go over; the River was very deep: at the sight, therefore of this River, the Pilgrims were much stun'd, but the men that went with them, said, You must go through, or you cannot come at the Gate.

Death is not welcome to Nature, though by it we pass out of this World into Glory.
1 Cor. 15.
51, 52.

The Pilgrims then began to enquire if there was no other way to the Gate; to which they answered, Yes; but there hath not any, save two, to wit, *Enoch* and *Elijah*, been permitted to tread that path, since the foundation of the World, nor shall, until the last Trumpet shall sound. The Pilgrims then, especially *Christian*, began to despond in his mind, and looked this way and that, but no way could be found by them, by which they might escape the River. Then they asked the men if the Waters were all of a depth? they said no; yet they could not help them in that case; for, said they, *You shall find it deeper or shallower, as you Believe in the King of the place.* They

Angels help us not comfortably through Death.

They then addressed themselves to the Water, and entering, *Christian* began to sink, and crying out to his good friend *Hopeful*; he said, I sink in deep Waters, The Billows go over my head all his waves go over me, *Selah*.

Then said the other, Be of good cheer my Brother, I feel the bottom, and it is good. Then said *Christian*, Ah my friend, the sorrows of death hath compassed me about, I shall not see the Land that flows with Milk and Honey. And with that a great darkness and horror fell upon *Christian*, so that he could not see before him, also here he in great measure lost his senses so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his Pilgrimage. But all the words that he spake, still tended to discover that he had horror of mind, and heart-fears that he should die in that River, and never obtain entrance in at the Gate; Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a Pilgrim. 'Twas also observed, that he was troubled with apparitions of Hoppoblines and evil Spirits; for ever, and anon he would intimate so much by words. *Hopeful* therefore here had much ado to keep his Brother's head above Water, yea sometimes he would be quite gone

Christian's
conflict at
the hour of
death.

The Pilgrims Progress.

down, and then ere a while he would rise up again half dead. *Hopeful* also would endeavour to comfort him, saying, Brother, I see the Gate, and men standing by to receive us, But *Christian* would answer, 'Tis you, 'tis you they wait for, you have been *Hopeful* ever since I knew you; and so have you, said he to *Christian*. Ah Brother, said he, surely if I was right, he would now arise to help me, but for my sins he hath brought me into the snare, and hath left me, Then said *Hopeful*, My Brother, you have quite forgot the Text, where it is said of the wicked, *There is no band in their death, but their strength is firm, they are not troubled as other men, neither are they plagued like other men.* These troubles and distresses that you go through in these Waters, are no sign that God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Christian
delivered
from his
tears in
death.
Isa. 40. 2.

Then I saw in my Dream that *Christian* was in a Muse a while; to whom also *Hopeful* added this word, Be of good cheer, *Jesus Christ maketh thee whole*: And with that *Christian* brake out a loud voice, Oh I see him again! and he tells me, *When thou passest through the Waters, I will be with thee, and through the Rivers, they shall not overflow thee.* Then they both took courage

courage and the Enemy was after that as still as a stone, until they were gone over. *Christian* therefore presently found ground to stand upon, and so it followed that the rest of the River was but shallow; Thus they got over. Now upon the bank of the River on the other side, they saw the two shining men again, who there waited for them. Wherefore being come out of the River, they saluted them saying, *We are ministring Spirits, sent forth to minister for those that shall be heirs of salvation.* Thus they went along towards the Gate, now you must note that the City stood upon a mighty hill, but the Pilgrims went up that hill with ease, because they had these two men to lead them up by the arms; also they had left their mortal Garments behind them in the River: for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the City was framed was higher than the Clouds. They therefore went up through the Regions of the Air, sweetly talking as they went, being comforted, because they safely got over the River, and had such glorious Companions to attend them.

The Angels do wait for them to come as they are passed out of this World.

They have put off mortality.

The talk that they had with the shining Ones, was about the glory of the place. Who told them that the beauty and glory of it was inexpressible.

there



Now, now look how the holy-Pilgrims ride ,
Clouds are their Chariots, Angels are their Guide :
Who would not hear for him all Hazards run,
That thus provides for him when this World's done?

There, said they, is the Mount *Sion*, Heb. 12. 22.,
 the heavenly *Jerusalem*, the innume- 23, 24.
 rable Company of *Angels*, and the Rev. 2. 7.
 Spirits of just men made perfect. You Rev. 3. 4.
 are going now, said they, to the Para-
 dice of God, wherein you shall see
 the Tree of Life, and eat of the never
 fading fruits thereof, and when you
 come there, you shall have white
 Robes given you, and your walk and
 talk shall be every day with the King,
 even all the dayes of Eternity. There
 you shall not see again, such things as Rev. 22. 7.
 you saw when you were in the lower
 Region upon the earth, to wit, sorrow
 sickness, affliction, and death; for the
 former things are passed away. You are
 going now to *Abraham*, to *Isaac* and
Jacob, and to the Prophets; men that
 God hath taken away from the evil to
 come, and that are now resting upon
 their Beds, each one walking in his
 righteousness. The men then asked,
 what must we do in the holy place?
 To whom it was answered, you must
 there receive the comforts of all your
 toil and have joy for all your sorrow;
 you must reap what you have sown,
 even the fruit of all your Prayers,
 and Tears, and sufferings for the Gal. 6. 7.
 King by the way. In that place you
 must wear Crowns of Gold, and enjoy
 the perpetual sight and Visions of the
 Holy One, for there you shall see him as he
 is. There also you shall serve him John 3. 2.
 continually with praise, with shouting
 and

1 Thes. 4. 13,
14, 15, 16.
Jude. 14.
Dan. 7, 9, 30.
1 Cor. 6. 2, 3.

and thanksgiving, whom you desired to serve in the World, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the mighty One. There you shall enjoy your friends again; that are gone thither before you; and there you shall with joy receive, even every one that follows into the Holy place after you. There also you shall be clothed with Glory and Majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of Trumpet in the Clouds, as upon the wings of the wind, you shall come with him, and when he shall sit upon the Throne of Judgment, you shall sit by him; yea, and when he shall pass Sentence upon all the workers iniquity, let them be Angels or Men, you also shall have a voice in that Judgment, because they were his and your enemies. Also when he shall again return to the City, you shall go too, with sound of Trumpet, and be ever with him.

Now while they were thus drawing towards the Gate, behold a company of the Heavenly Host came out to meet them. To whom it was said, by the other two shining Ones: These are the men that have loved our Lord, when they were in the World: and that have left all for his holy Name; and

and he hath sent us to fetch them, and we have brought them thus far on their desired Journey, that they may go in and look their Redeemer in the face with Joy. Then the Heavenly Host gave a great shout, saying, *Blessed are they that are called to the Marriage Supper of the Lamb.* Rev. 19.

There came out also at this time to meet them, several of the Kings Trumpeters, cloathed in white and shining Raiment, who with melodious noises and loud, made even the Heavens to eccho with their sound. These Trumpeters saluted *Christian* and his Fellow with ten thousand welcomes from the World: and this they did with shouting and sound of Trumpet.

This done, they compassed them round on every side; some went before, some behind, and some on the right hand, some on the left (as it were to guard them through the upper Regions) continually sounding as they went, with melodious noise, in notes on high; so that the very sight was to them that could behold it, as if Heaven it self was come down to meet them. Thus therefore they walked on together, and as they walked ever and anon these Trumpeters, even with joyful sound, would be mixing their Musick, with looks and gestures, still significative to *Christian* and his Brother, how welcome they were into their company, and with what gladness they came

to meet them : And now were these two men, as it were, in Heaven, before they came at it ; being swallowed up with the sight of Angels, and with hearing of their melodious notes. Here also they had the City it self in view, and they thought they heard all the Bells therein to ring, to welcom them there-to : but above all, the warm and joyful thoughtes that they had about their own dwelling there, with such company, and that for ever and ever ; Oh ! by what tongue or pen can their glorious joy be expressed : Thus they came up to the Gate.

Now when they were come up to the Gate, there were wrtten over it in Letters of Gold, *Blessed are they that do his Commandments, that they may have right to the Tree of Life ; and may enter in through the Gates into the City.*

Ree 22. 14.

Then I saw in my Dream, that the shining men bid them call at the Gate ; the which when they did, some from above looked over the Gate, to wit, *Enoch, Moses, and Elijah, &c.* to whom it was said, These Pilgrims are come from the City of *Destruction*, for the love that they bear to the King of this place : and then the Pilgrims gave in unto them each man his Certificate, which they had received in the beginning ; those therefore were carried in to the King, who when he had read them, said, where are the men ? to whom it was answered, they are standing with-

out

out the Gate; the King then commanded to open the Gate, *that the righteous Nation, said he, that keepeth Truth, may enter in.*

Isai. 27. 2.

Now I saw in my Dream, that these two men went in at the Gate; and lo, as they entered, they were transfigured, and they had Rayment put on that shone like Gold. There was also that met them with Harps and Crowns, and gave them to them; the Harps to praise withal, and the Crowns in token of honour: Then I heard in my Dream, that all the Bells in the City rang again for joy; and that it was said unto them, *Enter ye into the joy of our Lord.* I also heard the men themselves, that they sang with a loud voice, saying, *Blessing, Honour, Glory and Power, be to him that sitteth upon the Throne, and to the Lamb for ever and ever.*

Rev. 5. 13

14.

Now just as the Gates were opened to let in the men, I looked in after them; and behold, the City shone like the Sun, the Streets also were paved with Gold, and in them walked many men with Crowns on their heads, Palms in their hands and golden Harps to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying *Holy, Holy, Holy is the Lord.* And after that, they shut up the Gates which when I had seen I wished my self among them.

Now

The Pilgrims Progress.

210

Ignorance
comes up to
the River.

Vain-Hope
does ferry
him over.

Now while I was gazing upon all these things I turned my head to look back, and saw *Ignorance* come up to the River side: but he soon got over, and that without half that difficulty which the other two men met with. For it happened, that there was then in that place one *Vain Hope* a Ferry man, that with his Boat helped him over; so he, as the other, I saw, did ascend the Hill to come up to the Gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the Gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him: But he was asked by the men that looked over the top of the Gate, Whence come you? and what would you have? He answered, I have eat and drank in the presence of the King, and he has taught in our Streets. Then they asked him for his Certificate, that they might go in and shew it to the King. So he fumbled in his bosom for one and found none. Then said they, Have you none? But the man answered never a word. So they told the King, but he would not come down to see him, but commanded the two shining Ones that conducted *Christian* and *Hopeful* to the City, to go out, and take *Ignorance* and bind him hand and foot, and have him away.

Then

Then they took him up and carried him through the Air, to the door that I saw in the side of the Hill, and put him in there. Then I saw that there was a way to Hell, even from the Gates of Heaven, as well as from the City of Destruction. So I awoke, and behold it was a Dream.

The

The Conclusion.

Now Reader I have told my Dream
to thee ;

See if thou canst interpret it to me,
Or to thy self, or Neighbours, but take heed
Of mis-interpreting : for that, instead,
Of doing good, will but thy self abuse :
By mis-interpreting, evil ensues.

Take heed also, that thou be not extream,
In playing with the out side of my Dream :
Nor let my figure, or similitude,
Put thee into a laughter, or a feud, (thee,
Leave this for Boys and Fools ; but as for
Do thou the substance of my matter see!

Put by the Curtains ; look within my Vail ;
Turn up my Metaphors and do not fail ;
There, if thou seekest these such things to
As will be helpful to an honest mind. (find
What of my Dross thou findest there, be
bold

To throw away, but yet preserve the Gold,
What if my Gold be wrapped up in Ore ?
None throws away the Apple for the Core :
But if thou shalt cast all away as vain,
I know not but 'twill make me Dream
again.

T H E E N D.

*Books Printed for Nath. Ponder, at the
Peacock in the Poultry, over against
the Stocks-Market.*

ΠΝΕΥΜΑΤΟΛΟΓΙΑ, Or a Discourse concerning
the holy Spirit : wherein an account is given
of his Name, Nature, Personality, Dispensation,
Operations and Effects. His whole work in the
Old and New Creation is explained ; the Doctrine
concerning it vindicated from Oppositions and Re-
proaches. The Nature also and necessity of Gospel-
Holiness ; the difference between Grace and Mora-
lity, or a spiritual Life unto God in Evangelical Obe-
dience, and a Course of Moral Vertues, are stated
and declared. By *John Owen, D. D.*

Exercitations on the Epistle to the *Hebrews*, also
concerning the *Messiah*, wherein the Promises con-
cerning him to be a spiritual Redeemer of Mankind,
are explained and vindicated. His Coming, and Ac-
complishment of his Work according to the Promi-
ses, is proved and confirmed. The Person, or who he
is, is declared. The whole Oeconomy of the Mosai-
cal Law, Rites, Worship, and Sacrifices, is explained.
And in all, the Doctrine of the Person, Office, and
Work of the *Messiah* is opened ; the Nature and
Demerit of the first Sin is unfolded ; the Opinions
and Traditions of the Ancient and Modern *Jews* are
Examined ; their Objections against the Lord Christ
and the Gospel are answered ; the time of the com-
ing of *Messiah* is stated : and the great Fundamental
Truths of the Gospel vindicated. With an Expositi-
on and Discourses on the the two first Chapters of the
said Epistle to the *Hebrews*. By *John Owen, D. D.*

A Continuation of the Exposition of the Epistle
of *Paul* the Apostle to the *Hebrews*, *Viz.* On the
Sixth

Sixth, Seventh, Eighth, Ninth, and Tenth Chapters. Wherein, together with the Explication of the Text and Context : The Priesthood of Christ, as typed by those of *Melchisedeck* and *Aaron*, with an Account of their distinct Offices, the Nature and Efficacy of the Sacrifice of Christ, as typed by all the Sacrifices of the Law. The erection of the Tabernacle according to the Heavenly Pattern ; with the Institution of all its Utensils and Services, their especial signification and end, The Nature and Differences of the Two Covenants, the Old and the New, with the preference of the latter above the former, The Reasons and Necessity of the taking away and Abolishing of the Old Legal Worship annexed unto the Covenant of *Sinai*, and the means whereby it was removed ; The Glorious Administration of the Medlatory Office of Christ in Heaven ; and sundry other Evangelical Truths of the highest Importance, With the Duty of Believers in hearing the Word in times of Trial and persecution ; the means and danger of Apostasie from the Profession of the Gospel, are declared, explained and confirmed. As also, the Pleas of the *Jews* for the Continuance and perpetuity of their Legal Worship, with the Doctrine of the principal Writers of the *Socinians* about these things, are examined and disproved. By *John Owen*. D. D.

Exercitations on the Epistle to the *Hebrews* concerning the Priesthood of Christ. Wherein the Original, Causes, Nature, Prefigurations, and discharge of that Holy Office, are explained and vindicated : The nature of the Covenant of the Redeemer, with the Call of the Lord Christ unto his Office, are declared. And the Opinions of the *Socinians* about it are fully examined, and their Opposition unto it refuted, with a continuation of the Exposition on the third, fourth, and fifth Chapters of the said Epistle to the *Hebrews*, By *John Owen*, D. D.

A Practical Exposition on the Hundred and Thirtieth Psalm. Wherein the Nature of the Forgiveness of Sin is declared, the Truth and Reality of it asserted; and the Case of a Soul distressed with the Guilt of Sin, and relieved by a Discovery of Forgiveness with God, is at large discoursed. By *John Owen*, D. D.

ΚΡΙΣΤΟΛΟΓΙΑ, or a Declaration of the Glorious Mystery of the Person of Christ, God and Man; also the use of his Person in Religion. By *John Owen*, D. D.

Πνεῦμα τὸ Πνεῦμα. Or the Grace and Duty of being Spiritually-Minded, declared, practically Improved. By *John Owen*, D. D.

The Practical Divinity of the Papists discovered to be destructive to Christianity and Mens Souls. And for this cause God shall send them strong Delusion, that they should believe a Lie, and that they all may be damned who believed not the Truth, but had pleasure in unrighteousness, 2 Thess. 2. 11, 12. By *David Clarkson* M. A.

The Life and Death of Mr. Badman, Presented to the World in a Familiar Dialogue between Mr. Wiseman and Mr. Attentive, By *John Bunyan*.

Grace abounding to the Chief of Sinners, Or a brief and faithful Relation of the Exceeding Mercy of God in Christ, to his poor Servant *John Bunyan*, the Edition with Addition.

A Treatise of the Fear of God: Shewing what it is, and how distinguished from that which is not so. Also whence it comes. Who has it. What are the Effects. And what the Priviledges of those that have it in their hearts. By *John Bunyan*.

Divine Breathings: Or a Manuel of Practical Contemplations, in one Century, Tending to promote Gospel-Principles, and a good Conversation in Christ. Comprizing in brief many of those great Truths

that are to be known and practised by a Christian.
The Second Part. By T. S.

Youths Comedy, Or the Souls Tryals and Triumph.
A Dramatick Poem. With divers Meditations inter-
mixt upon several Subjects. Set forth to help and
encourage those that are seeking a Heavenly Coun-
treys. By the Author of *Youths-Tragedy*.

The Entering Clerks *Vade Mecum*; being an Exact
Collection of *Presidents*, for Declarations and Plead-
ings in most Actions, Especially such as are brought
for, or against Heirs, Executors, or Administrators;
Executrices, Administratresses and their Husbands in
personal Actions; with variety of Actions upon Bills
of Exchange, Policies of Assurances &c. and such
process and parts of Pleading as relate thereunto: be-
ing very practicable and useful to all Entering Clerks
and Attorneys in His Majesties Court of Kings-Bench
and Common-Pleas, as also to the Attorneys and
practicers of every inferiour Court and County Judi-
cature: A Work more useful then any hitherto Extant.
By William Brown, Gent.

A Discourse of the Work of the Holy Spirit in
Prayer, with a brief Enquiry into the Nature and
Use of Mental Prayer and Forms. By John Owen,
D. D.

An humble Testimony unto the goodness and seve-
rity of God in his dealing with sinful Churches and
Nations. Or, the only way to deliver a sinful Nati-
on from utter Ruine. By impendent Judgments, in
a discourse on the words of our Lord Jesus Christ,
Luke 13. 1, 2, 3, 4, 5. Cry aloud, spare not, lift up thy
voice like a Trumpet, and shew my people their Trans-
gressions, and the house of Jacob their sins. Isa. 58. 1.
By John Owen, D. D.

Casimir King of Poland, or the Amorous Prince, a
true Historical Novel translated out of French.

F I N I S.